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Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts.—*Jeremiah 15.16.*

RELIGIOUS THOUGHT AND ACTIVITY.

Our Cover Picture.

Our cover picture is one of a group of pictures of the life of Christ that is rather unique. It is reproduced not from a painting, but from a sculptured tableau. Mastroianni's subjects move against a tooled background, thus having perspective values impossible to obtain upon a flat surface, while these backgrounds also have the variety of a painted "mise en scène," showing with more or less reality streets and houses and the wide field of the Holy Land not usually associated with bits of sculpture.

We are told that Mastroianni is a cabinetmaker's son, born and brought up a dozen miles from Rome. As a boy he showed artistic taste. At the age of 12 he went to Rome, and got employment with a house decorator. It was one stage in his development. Both in painting and sculpture he proved a native genius as he advanced in the profession.

Our cover picture is taken by permission of Dodd, Mead and Company, publishers, from "The Pictorial Life of Christ," a book that reproduces 80 similar sculptural reliefs with descriptive reading matter. The book is out of print.

More than 300 student representatives of thirty nationalities were present at a recent dinner given by the Students' Department of the Chicago Y. M. C. A. "Here were peoples of practically all races, held together by an American host or hostess sitting at each table, and over the entire assembly breathed the Spirit of the Master."

Figures show that 3345 new members joined **the Protestant churches of America** every day of 1922. Every day during that year 41 new preachers were ordained or licensed, and every day 21 new churches were organized. In the same year $505,000,000 was spent for religious work.

A proposal is made that the Southern Baptist Convention take over the **George Washington University** at Washington, D. C., and enlarge it to the capacity of a Southern Baptist university.

The institution, though without a campus, has property in the city of Washington valued at between one and two million dollars. It has 200 teachers and 5000 students, an exchange says.

The West Side Unitarian Church, New York, has in the corridor a **visitors' register,** in which each week visiting Unitarians sign their names. One Sunday visitors were present from Oskaloosa, Ia.; Athens, Ga.; Fremont, N. H.; Montreal, Canada; Leyden, Holland; Sumter, S. C.; and two parties each from Cleveland, Ohio, and Seattle, Wash. On another Sunday visitors were present from Dayton, Va.; Grafton, Shelburne Falls, and Springfield, Mass.; Uniontown, Reading, and Titusville, Pa.; and three parties from Washington, D. C.

A fixed Easter and a possible thirteen-month reformed calendar are under consideration at Geneva by representatives of the pope, the archbishop of Canterbury and the ecumenical patriarch (Greek Orthodox church) at the invitation of the League of

Nations' committee for communications and transport. They are discussing, with the coöperation of M. Bigourdan, former chairman of the International Astronomical Union's committee on the calendar, and Willis H. Booth, president of the International Chamber of Commerce, various suggestions which the nations have been asked to submit.

One hundred years ago Robert Morrison, the first Protestant missionary to China, mighty in word and deed, finished his great service of love, the translation of the Bible into Mandarin Chinese.

The occasion was fittingly observed under the auspices of the American Bible Society by a group representing all the missionary activities in China at a luncheon given at New York last December. The principal addresses were made by the Honorable Sao-Ke Alfred Sze, Chinese ambassador to the United States; Rev. J. Leighton Stuart, D. D., president of Peking University; and Rev. William Ingraham Haven, D. D., general secretary of the American Bible Society. The latter's address is given on a later page.

Mormonism has tripled in thirty years, largely out of our own church memberships, and just because people did not know the almost-heathenism they were going into! The tragedy of such facts only one who knows both sides can appreciate! Surely it is the duty of the religious press and pulpit to let people know, and thus stop these tragedies by the thousand every year! We know a Christian Endeavor president in New York who was won to Mormonism, and later swore at us from a crowd on a street in Utah, opposing our gospel meetings; and of a former Lutheran woman who said to us, hugging her soiled baby to her breast, "My little boy, he be God bye-and-bye! My little boy, he be God bye-and-bye!"—correct Mormon doctrine!—Rev. John D. Nutting.

There is a plan on foot to translate the lessons in the leaflets given to the Indian children in Sunday schools on government reservations into **the language of the desert and the plains.** Up to the present time they have had placed in their hands every Sunday stories of the Bible with a more or less city application; stories that appeal to the city born and bred child, but which do not appeal so strongly to the child of the desert. The Young Women's Christian Association, through secretaries who have spent some time with Indian children, and know their environment and their handicaps, is working on this plan in connection with the Home Missions Council and the Council of Women for Home Missions with the approval of the International Sunday School Association.

It is a fascinating bit of work, inasmuch as practically all of Christ's brief ministry was connected with out-of-doors. The parables, the comparisons, the illustrations, one might almost say the entire text of the Scriptures deal with streams, hills, water, mountains, plains, rocks, the birds of the air, serpents, the animals whose homes are in the forests, and trees. It is difficult to find a chapter in the Bible that does not depend for its thought upon something in God's beloved out-of-doors.

It is this language of out-of-doors with which the Indian children are most familiar. If reading of a water-hole in their leaflets they are reminded of a water-hole familiar to them, the lesson is driven nearer home. So beautiful, so inspiring, and so comforting are those parts of the Bible dwelling on out-of-doors that the little girl in New York City might envy the little red girl in Arizona whose glance will wander from her lesson leaflet to the desert, the rocks, the birds of the air, so vividly portrayed in the story for the day.

Worldwide Sunday School Survey.

In building the program for the Ninth Convention of the World's Sunday School Association which will be held in Glasgow next June, consideration is being given to the broad field of Christian education as it relates to the work in the various countries of the earth. The general theme will be "Jesus Christ for the Healing of the Nations." The sessions will continue from June 18 to 26, and speakers of national and international note who can speak with authority and experience are to be selected for the different addresses. Some of the subjects will be "The Sunday School and the World Call," "The New World and the Old Gospel," "Christian Education the

Hope of Civilization," "Winning the World through Childhood," "The Place of Religious Education in World Evangelism," "The Sunday School and World Prohibition," "The Sunday School and National Righteousness," "Indigenous Lesson Courses," "Training a Native Leadership," "Adequate Literature for Schools of all Lands," "Organizing Adult Classes in Every Land," etc.

Many constructive features of the convention in its relation to Sunday school work will be cared for in departmental conferences. Some well known leader is now in charge of each of these special fields of Sunday school activity, and the completed program will not represent the methods of any one country, but will show that department in its world relationships.

Adequate arrangements have been made to care for about 2000 delegates from North America. The transportation committee has secured the exclusive passenger space on three steamers which will sail from American ports on June 7, going direct to Glasgow. Special tours have been outlined for those who care to travel in Europe either before or after the convention.

The New York Bible Society.

The annual report of the New York Bible Society presented by the general secretary, Dr. George William Carter, showed a large increase in the distribution of the Scriptures. During the year 1923 about 800,000 copies of the Scriptures were distributed in 66 languages. This number is larger by over 300,000 volumes than ever before distributed by the society in any one year of its history. Most of this distribution was free, and the balance sold at cost or less. Over 82,000 volumes were distributed to immigrants arriving at Ellis Island, and 70,000 to sailors and seamen from all parts of the world. Hundreds of Bibles were donated to the American Merchant Marine Library Association in order that one Bible may be in each library furnished ships by that Association. The society is occupied with one work, and that is the circulating of the Bible. It handles no literature of any kind but the Scriptures.

A portion of the report presented to the Society is as follows:

"In these times of strain, stress and uncertainty there is need for a larger free distribution of God's Word. There is widespread mental activity which is in opposition to the teachings of revelation and seeks to cast dishonor upon the divine record. There is a social program being promulgated that would blot out the sabbath, nationalize property and destroy the government. With all this, and perhaps springing out of it, there is a growing disregard of human and divine authority, a spirit of restless unbelief and often aggressive infidelity. Human life with many has lost its sacredness, and there is a frightful indifference to spiritual truth. No human expedient and no human philosophy can avail to save us and our beloved country from the storms of atheistic socialism and anarchy. There is one bow of promise that spans the dark background. It is the divine assurance that though heaven and earth pass away the Word of God shall not pass away. Coming through nineteen centuries this assurance is as true today as ever.

"The best way to meet the storm of pernicious literature is by a larger scattering of Bibles, the leaves of which are for the healing of the nations. The need of the world is more Bibles."

A Tithing Veteran.

Mr. Thomas Kane of Chicago says in a pamphlet entitled "A Tithing Autobiography":

"As I am now nearing my eighty-seventh birthday I can say without hesitation that, excepting the death of my wife in 1917 after fifty-seven years of happy married life, the last seventeen years have brought me more satisfaction and happiness than any other equal portion of my life. I attribute this wholly to the privilege I have had of working and of being used in behalf of tithing."

His latest offers are to furnish to any minister who asks for the number needed, a sufficient quantity of a new pamphlet, "Winning Financial Freedom for Pastors and Churches," to provide a copy for every member of the official boards of his church; and also to furnish the pamphlet "Christian Work for Laymen and Ministers" in sufficient quantities to supply one copy to every family in any church and congrega-

tion. Both offers are free and postpaid upon application to the Layman Company, 35 North Dearborn Street, Chicago.

"In 1916, when nearing my eightieth birthday, I decided to incorporate the name 'Layman' under the title of 'The Layman Company' in order that the business might be perpetuated after I cross the river. There are about twelve directors, nearly all ministers of different denominations. So far we have met as a board only once a year.

"After making modest but sufficient provision for those dependent upon me, I placed with the First Trust and Savings Bank of Chicago a perpetual trust fund of approved securities, the interest on which with reasonable economy will be sufficient to meet permanently office rent, clerical expense, and other overhead charges, and thus permit the literature to be furnished at not more than the cost of printing."

Indianapolis Student Volunteer Convention.

The total registered attendance was 6560. Of this number 5383 were students, including 4891 white delegates, 124 colored delegates, and 368 foreign students. Of the remaining 1177 persons registered, 110 were out-of-college students, 200 were missionaries, 388 were representatives of mission boards, and 130 were leaders and officers.

They came from almost a thousand colleges and universities in the United States and Canada. Included were class presidents, football and track stars, and cheer leaders. They represented the best of the student life of this country, and were a true cross-section of the hundreds of thousands of students in America.

The convention represented a new generation. Among the delegates were the son of Dr. John R. Mott and the daughter of Dr. Robert P. Wilder,—two men who were among the founders of the movement.

Because the world has contracted the convention was different from any that has gone before. There were different subjects, different viewpoints, different approaches. In fact, the meeting was so different from former conventions that one who had slept through the years since the Kansas City convention in 1914 would have thought there could be no connection between them. It marks a turning point in the Christian movement among students, in the opinion of some.

The change lay in the substitution of the current social and international appeal in place of the direct individual appeal for old time foreign missionary service: world brotherhood and uplift through Christ rather than salvation from sin and new life in Christ as the prime need of the non-Christian world. One extreme group of delegates tried to stampede the convention in the interest of non-resistance in case of war, and actually held a meeting outside the regular sessions of the convention.

It will be interesting to see how the changed appeal works out in relation to the foreign boards and their work,—if volunteers come forward as formerly, or if the Student Volunteer Movement shall find it necessary to confine itself in future conventions more strictly to its definite intention.

The delegates pledged $15,116 to carry on the work of the Movement during 1924, and $14,616 for each of three years following.

Faith and Order.

A third series of questions for preliminary discussion has been issued by the Subjects Committee of the World Conference on Faith and Order. It deals with the church.

"1. How was the church founded? Is it in any specific sense a divine institution?

"2. What are the essential characteristics of the church? And in particular, what is the relation of the church to Christ and to the Holy Spirit?

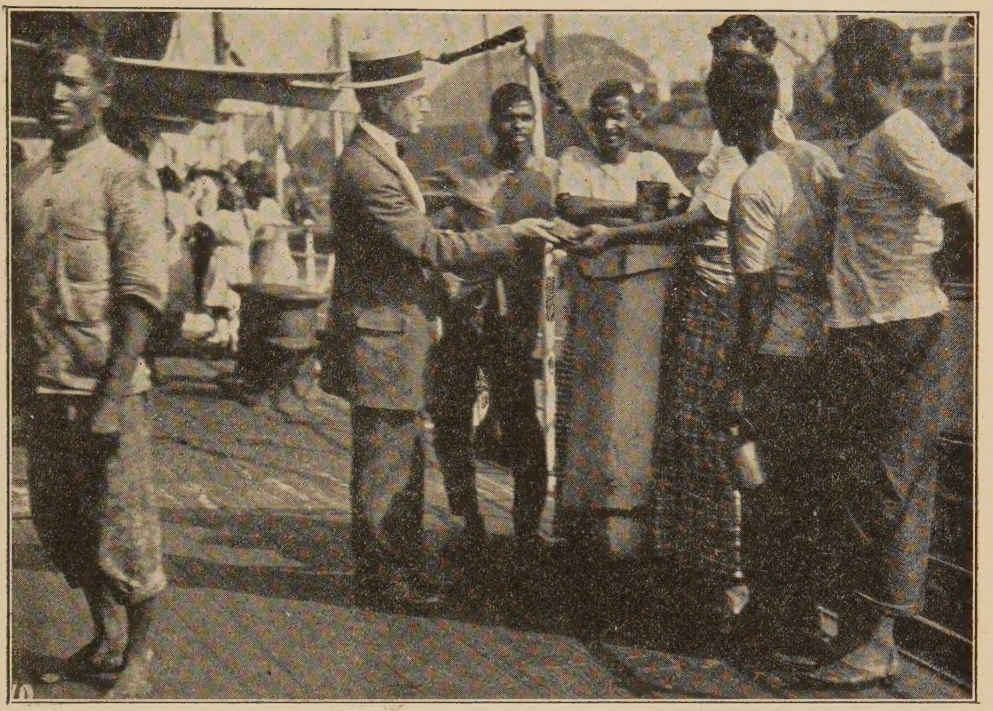
"3. What are the visible marks of the church on earth?

"4. What is the relation of the church to the churches?

"5. What is the relation of the church to the kingdom of God?"

In order to facilitate the consideration of the above questions the Subjects Committee would draw attention to the following extracts from an agreed statement on the nature of the church put forward by the joint conference of Anglicans and Free Churchmen meeting at Lambeth in London, England, under the chairmanship of the Archbishop of York.

1. The foundation of the church rests not upon the will or consent or beliefs of men,



Giving Bibles in their own language to the crew of East Indians on the S. S. City of Benares running from New York to Egypt. In this way hundreds of volumes were carried to the land of the Pharaohs. (By courtesy of the New York Bible Society.)

whether as individuals or as societies, but upon the creative will of God.

2. The church is the body of Christ, and its constitutive principle is Christ himself, living in his members through his Spirit.

3. As there is but one Christ, and one life in him, so there is and can be but one church.

4. This one church consists of all those who have been, or are being, redeemed by and in Christ, whether in this world or in the world beyond our sight, but it has its expression in this world in a visible form. Yet the church, as invisible and as visible, is, by virtue of its one life in Christ, one.

5. This visible church was instituted by Christ as a fellowship of men united with him, and in him with one another, to be his witness and his instrument in the spread of his kingdom on earth.

6. As a visible church it must possess certain visible and recognizable marks whereby it can be seen and known by men. These have been since the days of the apostles at least the following: (a) The profession of faith in God as revealed and incarnate in Christ; (b) the observance of the two sacraments ordained by Christ himself; (c) an ideal of the Christian life protected by a common discipline; (d) a ministry, representative of the church, for the preaching of the Word, the administration of the sacraments, and the maintenance of the unity and continuity of the church's witness and work.

7. Baptism is by the ordinance of Christ and of his apostles the outward and visible sign of admission into membership of the church.

8. The church visible on earth ought to express and manifest to the world by its own visible unity the one life in Christ of the one body.

9. The true relation of the church and local churches is that which is described in the New Testament, namely, that the churches are the local representatives of the one church. The actual situation brought about in the course of history in which there are different and even rival denominational

churches independent of each other and existing together in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations cannot be regarded as in accordance with the purpose of Christ, and every endeavor ought to be made to restore the true position as set forth in the New Testament.

FROM THE BIBLE SOCIETIES.

To tell the story of just one Bible might be possible, but it is impossible to tell the story of 112,325 volumes, the total distribution of the Southwestern Agency in the year. And yet we must write a story of the year's work, and the distribution of Bibles is our only work.—Rev. J. J. Morgan, Dallas.

Ever since the world war there has been a decided increase in the demand for Bibles with the family record, and quite frequent the demand is for the old-time family Bible with all of its trimmings; I mean pictures, oriental lights, and ornamental binding. It looks as if the old Book with all of its sacred associations is to take its place again on the center table in the home. In every possible way we have been emphasizing the present need for family religion and a return to the family altar as the chief means to this end.

At a certain home I asked if they had a Bible, and the lady of the house replied, "Yes." I asked if I might see it. She called to her husband to **go out to the barn,** look in a box in the loft, get the Bible, and bring it to her. It was a much-mutilated copy, with half of the book of Genesis gone, and a full dozen pages gone from the back of the New Testament. I said to her, "Lady, the barn loft is a good place for knocked-down beds, unused dishes, broken chairs, and boxes, but it is a poor place to keep your Bible!"

By word and by letter have come expressions of **gratitude for the Book.** One little girl writes, "Thank you so much for the beautiful Bible! Papa earns only $2.80 a day, and there are ten of us, and we never could have had the Bible if you had not given it to us." Another writes, "Thank you so much for the Bible! Mamma's old one had so many leaves missing that I could not get my Sunday school lesson right." A little boy writes, "Our Bible got lost in moving. Mother is sick, and father has rheumatism, so he cannot work. Could you give us a Bible?"

EXPOSITORY SUGGESTIONS AND ILLUSTRATIONS.

Wherefore he is able also to save . . . . to the uttermost. Hebrews 7. 25.

Christ saves to the uttermost. Yes, but he is able to save only to the uttermost! Christ cannot save either a man or a society JUST SO FAR.—Dr. John A. Hutton.

One of the most characteristic addresses of Dr. Alexander Whyte of Edinburgh was delivered to a small meeting of children at St. George's. Dr. Whyte presided, and Mr. A. B. Macaulay, who was at that time Dr. Whyte's assistant, and Dr. George Smith, were present. Dr. Whyte read from the Gospels the story of the widow who cast her mite into the treasury, and went on to say:

"This woman was a washerwoman. She washed the dirty linen of Simon the Pharisee and other Pharisees round about Jerusalem. We shall all see this woman, children, when we get to heaven. The Lord will come in with this woman on his arm, and he'll say, 'Come here, Dr. Whyte! Come here, Dr. Smith! Come here, Mr. Macaulay! Do you see this woman here? She has done more than any of you.' And I shall go up to her and say, 'Woman, I used to preach about you, down in Edinburgh!' "

There is no portion of the Gospels which furnishes so abundant and clear a commentary on salvation and loss as Luke 15, with the three parables of the Lost Sheep, the Lost Coin, and the Lost Son. It is quite in the manner of the Gospels to refer to Zaccheus as "lost."

The general reference of the term in the gospel is to relationships, and not to qualities. Even now, if we speak of a "loss of character" we generally mean a loss of reputation, and the modern equivalent for "the lost" is the outcast, the abandoned, the condemned.

Notice in what respects the sheep, the coin, the son of Luke 15 are lost:

Lost sheep,—Ownership imperilled, membership lost, care and safety lost.

Lost coin,—Ownership imperilled, place lost, usefulness lost.

Lost son,—Fatherhood refused, home lost, character and property lost.

In each case our Lord throws emphasis upon the loss to God, who refuses to surrender ownership and fatherhood, and accept those lost to others or themselves as lost to him.—H. D. Lockett.

The Method and Spirit of Mark. Mark 1. 1-4.

So the earliest Gospel plunges straight into its subject, salvation. And it is the same quick "getting to business"—the business of making it possible for God once more to enter into the thought and life of our age—that alone, I think, God cares about and is looking for in the church of today. There are times when the methods of St. Matthew and St. Luke are much in point: when care for continuity and respect for the past may even appear (so to speak) on the first page of the book, and the careful study of original sources with a view to satisfying educated minds may have to be the first step in preparing to preach one's gospel. But surely it is the spirit and method of St. Mark, St. Peter's disciple, that are needed now. The world is less interested in the past of Christianity than in its present and possible future. What will impress it is not convincing proofs of apostolic descent, but the converting force of an apostolic message.—Canon E. A. Burroughs.

Cleanse me from my sin. Psalm 51. 2.

There is power in the blood of Jesus to cleanse us from all sin, and there is no power to cleanse us anywhere else; but it needs the condition of openness and sincerity. We cannot be cleansed from the sin we do not confess. We cannot be cleansed from the sin we excuse. We cannot be cleansed from the sin to which we are secretly resolved to cling. There is no such thing as negotiation, transaction or compromise possible in the relations of God and man. Everything is absolute. We may take the gospel or leave it, but we cannot bargain about it. We may be cleansed from all sin, or from none, but not from some on condition of retaining others. Renounce with all your heart everything secret and insincere! Let there be nothing hidden in your life, no unavowed ends, no prevarications, no reserves! Insincerity, the dark atmosphere in which so many souls live, is in its turn one of the forms of sin from which the blood of Christ cleanses; and as we confess it, and disown it, and bring it to the cleansing blood, it also loses its power. This is the way in which all the wealth of the gospel becomes ours.—Prof. James Denney.

He that putteth not out his money to usury (A. S. B., interest). Psalm 15. 5.

"THAT putteth not out his money at interest." Interest on money is regarded by some economists, or would-be economists, as bad economics, and by some religionists as irreligious.

In the wilderness and after the settlement in Palestine corporations, artificial persons, did not exist. All loans were personal loans. Moreover, commerce and industry, as we know them, with loans for investment for gain, had no place in the economic life of the nation. The tribes in the period of the wanderings were a simple pastoral people, and after their settlement in the Promised Land were agriculturists and horticulturists, with land allotted in severalty, and not permanently alienable. Under such circumstances loans were not commercial loans made to business for the purpose of gain, but personal loans to relieve distress.

The law against interest on such loans has its exact counterpart in the contumely of the terms "pawnbroker" and "loan-shark" among modern peoples. Sometimes business men even refuse to take interest for a loan made to relieve business distress. It is the working of the primary law of righteousness formulated in this Biblical law, that one may not take gain from another's distress.—"Bibliotheca Sacra."

All Needs Supplied.

The preacher was an eloquent but unschooled "local" on a country circuit. His livelihood was earned as a gas worker in the nearby town. He had given his congregation several minutes of very fair exposition of Philippians 4. 19, "My God shall supply all your need according to his riches in glory by Christ Jesus." Then he illustrated.

"It's like this, my friends. Every day when I am at my work and the light begins to fade, I go to a valve that turns the gas into the town, and I give it a half turn. There are sure to be some dark shops and little back living rooms where they have to light the gas early. This makes a bigger demand, but we have plenty, and we supply THEIR need. Then it goes a little darker, and other folk light up. I give the valve another half turn, and THEIR need is supplied. In a short time all the street lamps are lighted, and the shops are lit up, and every home has a light. We have what they call the maximum demand. Then," said he, "I go to the big wheel and give it a full turn, and we supply ALL their need. As a matter of fact, friends, they cannot take too much from us. We have more than they want,—more than they can possibly need during the hours of the dark night. We supply all their need out of our riches.

"Now, friends, it is just like that with God. You cannot ask too much. Little needs, big needs, your needs, mine, everybody's,—all supplied, and big reserves left! He has riches in glory by Christ Jesus. No wonder he can supply all our needs!"—"Preacher's Magazine."

OF ARCHEOLOGICAL INTEREST.

Kish, Mesopotamian city which was old when Babylon was young, gives promise of throwing more light on the fascinating question of the historic origin of Hebrew religious beliefs than any city site so far explored in the Tigris-Euphrates valleys, says a bulletin from the Washington, D. C., headquarters of the National Geographic Society.

The recent finding of tablets and other relics on the site of Kish, near the banks of the Euphrates, has in it not only a religious significance, but carries also the possibilities of pushing back the history of man's governments so that we may peer farther into the past than ever before. Babylon, the mighty and wonderful, with all its glamor as the first great world-city about which we know, fills our eyes when we look back toward the beginning of history. Though it began its rise to power more than 4000 years ago, Babylon, it is believed, was young beside Kish.

Babylon first became important about 2200 B. C. For more than 1000 years before that date, however, Kish existed near the site of the future metropolis, according to records dug up from the remains of other Mesopotamian cities. From time to time during that period Kish was the most important city of the land, holding its fellows under its suzerainty. Even when power passed to Babylon, Kish, eight miles away, was preserved and honored under the wing of the new state, and one of the early members of the Babylonian dynasty resided there and made it his capital.

Date of Abraham.

The discovery of a Sumerian inscription has led to an extraordinary extension of our knowledge of ancient history and chronology. Hitherto the tenth century B. C. has been the limit of accurate chronology. A canon of Assyrian kings carried us back to B. C. 911. The revolt of the Ten Tribes might be dated with reasonable confidence B. C. 932, and the accession of Shishak in Egypt within a year or two of B. C. 948. And then chronology, and history with it, disappeared into a cloud. The new discovery carries us back to B. C. 4000.

Last year Mr. Weld-Blundell's expedition recovered, among other cuneiform inscriptions, a four-sided prism containing a list of all the kings from the dawn of history to the end of the Isin dynasty, ending with Hammurabi, the contemporary of Abraham. Hammurabi's fourth successor was a certain Ammizaduga, the eight year of whose reign was known (for a reason not at present ascertained,) as the "year of the golden throne."

Now in the reign of this Ammizaduga there lived at Babylon a very patient and painstaking astronomer, unknown to fame but surely deserving one of the most imposing monuments on earth. This astronomer carefully observed and recorded for twenty-one years all the first and last appearances of Venus in the morning or evening sky, on the occasion of each conjunction with the sun. These records, after thirty-nine centuries of neglect, have provided the key to ancient chronology and extended our accurate knowledge for three thousand years.

The most interesting point for Biblical students is that Hammurabi, the contem-

porary of Abraham, is now definitely dated B. C. 2067-2024.—"Church Times."

The Oldest Manuscript of St. John's Gospel in Coptic.

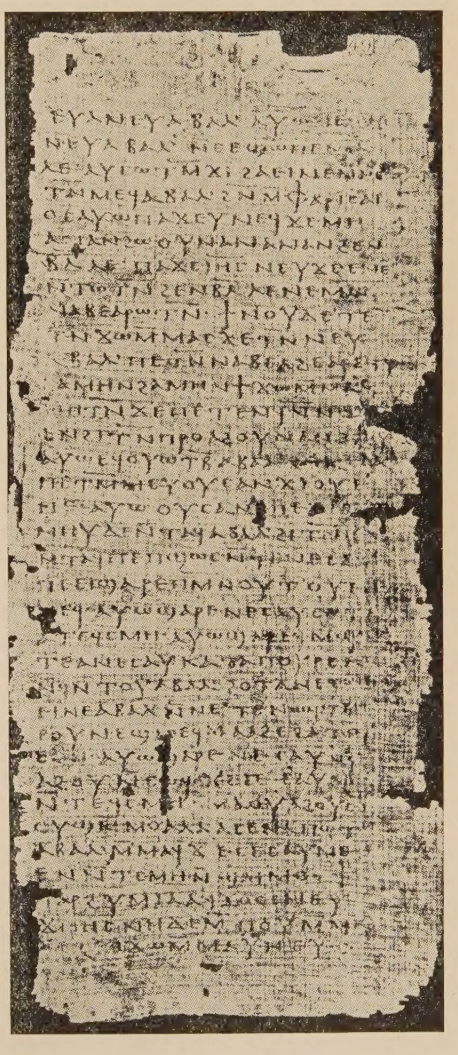
Sir Flinders Petrie, F. R. S., F. B. A.

During the excavations by the British School of Archeology in Egypt at Qau-el-Kebir, half-way between Cairo and Aswán, a cemetery was being examined last winter, when a rough and broken jar was found which contained a little bundle, the size of one's fist, rolled up in rag. My friend Mr. Brunton, who was directing that work, brought the bundle back to England, carefully packed. After I had taken off the strips of rag from around it there was clearly a tall narrow book of papyrus, about 10 inches by 4¾, doubled across the hinge, and therefore much strained and skewed. On one side it was partly rotted and the rest of it was extremely brittle . . . .

The value of this copy is owing to its great age. Perhaps there is but one manuscript containing St. John's Gospel which is as old or older,—that known as the Codex Vaticanus. Like this Coptic manuscript it is written in the regular classical hand of Greek. By comparison with the Vatican, Sinaitic, Alexandrian, and other uncial manuscripts, this new copy is dated to the close of the fourth century. That was the period of the great second settlement of Christianity. Constantine in A. D. 324 had established the new faith side by side with paganism. This resulted in a great increase of churches, and doubtless corresponding growth of manuscripts. The apostasy of Julian had reversed the positions, but the rise of Theodosius in 380 and his edict against paganism in 390 led to a great and irreversible spread of Christianity. Hence there must have been a large increase in copies of the Bible at that time, and possibly it was under this influence that the present copy originated. From its tall form and the worn state of the back there is little doubt it was a church copy.

The present 43 leaves have lost three at the beginning, as many in the middle, and probably the same at the end, by sheer hard wear. A back leaf was found inserted in the middle to save it.

The language is Coptic, the late form of the ancient Egyptian speech, written in the Greek alphabet, to which half a dozen extra letters were added. This language may still be heard every Sunday in the Coptic churches when the priest reads the Holy Scriptures in the Coptic tongue, while a boy or girl reads loudly the Arabic translation, which is the only form understood by the people. The Coptic language is preserved mostly in a northern and a southern form, but an intermediate dialect is recognized. Now it appears that the present copy shows a further variation, and it is likely that every hundred miles of the Nile valley had modifications of speech.



One page of John's Gospel in Coptic.

The result of comparison of this very early version with the Greek and the Coptic will be of great interest. It will show certainly the form of the Gospel as recognized in Egypt centuries before any other copy that remains to us, and it will have a strong voice in deciding between divergencies in the original Greek. For all this we must await the full publication now in course of preparation by Sir Herbert Thompson for the British School of Archeology in Egypt, by which it will be issued at University College, London, with the photographs of the 86 pages, transcript in type, a literal translation in English, and discussion of the variations of the text.—"The Bible in the World."

The City of David.

Articles in the London press of late state that the definite location of the site of the City of David on the Ophel spur, some six hundred yards from the traditional spot beneath what is known today as Mount Zion, is a triumph for Biblical records as against age-long conjecture. From the fourth century onward it has been commonly asserted that a certain group of buildings, we are told in one of these articles, is elevated over the ruins of David's city, and a spot was shown there as marking the place where King David was buried "in a good old age, full of days, riches, and honor," and where Solomon was laid to rest beside him. In recent times this traditional claim that the present Mount Zion actually surmounts the Biblical city has been challenged, and the alternative site beneath the deserted waste on the Ophel spur was suggested as the real site, which it is now proved to be. As long as the Turks remained in possession of Jerusalem, however, investigation into the genuineness of the rival claims was impeded by Moslem objections to the traditional site being touched.

The discoveries beneath the boulder-strewn, cactus-covered spur of Ophel, we are further assured, show the literal accuracy of the description in the books of Samuel and the Kings as to the laying out of the City of David, and it is perhaps significant, as additional proof that Prof. Macalister has hit upon the true site, that there are indications in the Bible (2 Samuel 24. 18, and 1 Kings 1), that the original city was at a lower altitude than the Temple. "Both these passages suggest that the ark was taken 'up from the City of David, which is Zion.' The topography of Jerusalem shows that from the traditional Mount Zion the ark would have had to be carried down to the Temple, whereas from the Ophel site it would have to be carried up to the Temple."—"Life of Faith."

OTHER LANDS.

One definite result of the Treaty of Lausanne is that it brought **Turkish rights over Palestine** to an end. What relation has this to the fulfilment of the times of the Gentiles and the treading down of Jerusalem?

A new society called the **Spurgeon's Sermons Society** has been formed in London to promote the free distribution of Spurgeon's sermons at home and abroad, and their translation into other tongues.

Over 25 years have gone by since Charles Haddon Spurgeon died, but unpublished sermons of his are still being issued every week.

Seven cities of Czechoslovakia will soon have new Y buildings. In six cities the foundations for these buildings have already been laid. In Prague, the capital city, the plans call for a building equal to some of the finest Association plants in America. Seventy per cent of the necessary funds for the various buildings will be supplied through the regular housing subsidy of the Czech government. The building campaign typifies the remarkable growth of the Association movement in Czechoslovakia, where it is an outgrowth of the war service of the American Y. M. C. A.

The recent eighteenth national convention of the **French Y** made a declaration of determination to work for universal peace. It has asked the World's Committee of the Y. M. C. A. to obtain formal approval of the declaration from all national committees as a basis for effective coöperation among the Associations of all countries in the interests of international good will.

"We are determined," says the opening sentence of the declaration, "to work with all our heart, all our soul, and all our strength for the coming of the day when

relationships of mutual respect, right and brotherhood having been established between all countries, the holy will of our Father will reign on earth."

The convention urged that the French National Committee lose no opportunity to meet delegates of the German Associations for friendly interchange of views.

When the troops of the Allies evacuated **Constantinople** recently strict orders were sent out by the Ottoman government that all street signs must be written in Turkish. So down came the cheery blue sign announcing "Y. W. C. A. Service Center," to be repainted in Turkish. But search the dictionaries as they might, the American secretaries could find no equivalent in that language for the word "service." So now the little swinging sign of the Blue Triangle announces that within the girls of Constantinople will find a "Teavun Yurdu," or "Foyer for mutual help," conducted by the "Gentch Kadunlar Christian Djemietti" (Y. W. C. A.).

Miss White, Y. W. secretary, reports that the Association's commercial classes are crowded this year, with every available typewriter in use, and that the free lessons in Turkish given to Association members are in great demand.

The Association in Constantinople maintains two centers with classes, clubs and employment bureau, as well as a hostel. A girl's camp on the Sea of Marmora, which was patronized by 176 girls on vacation during the past summer, is also popular. The camp is open from the end of June to the beginning of September, and with its lovely old garden, fig trees and walnuts, well deserves its nickname, "Garden of Happiness."

Movement of Grace in Roumania.

Mr. D. Cornilescu, who has been on a visit to Great Britain, has prepared the following account of the opportunities for gospel work in Roumania:

"I was a priest, and had to translate the Bible into the language of my people. While doing that work, I was converted by studying every word of the original text in order to get the true sense of the Book. Sin, righteousness, justification were unknown notions to me before. I realized their full meaning only by studying God's Word.

"After my conversion I began to pray to God to give me an opportunity to see another soul converted in the same way, because I thought my conversion was only imagination. After three months two young men from the military school in the town came to me, asking me what they must do in order to be prepared to die, because they had to go to the Front. I preached to them the gospel, and said that if they accepted the Saviour as their personal Saviour they were saved. If they died, the Saviour would receive them. If they came back, they would have something to do for him, to tell others how they could be prepared for death too. So they accepted the Saviour, and went back to the barracks.

"The next Sunday they brought others, and so a little movement began. We had no hymns in Roumania. I had Sankey's books of hymns, but I was not a great musician. While at the seminary and in the university I did not care for music, but I had learned to tell my Saviour all the difficulties, so I asked him to enable me to translate some hymns, and he did it. After many difficulties I translated one hymn. The next Sunday we learnt that hymn, and sang it in the barracks. Then the whole population of the school learnt that hymn. Afterwards I translated other hymns, and there were many who came and were converted.

"In course of time I had to go to Bucharest to print the Bible. There I had a friend who was a priest in the church. I told him about my conversion. He did not understand it, but I insisted, saying, 'You must be converted.' He asked me to preach in his church, and if all the people would be converted he would be converted too. I did so, and after four sermons he began to preach conversion without being himself converted. One Sunday he was describing the horribleness of sin, and finished by being a changed man.

"So he began to preach with the power of the Holy Ghost. Many people came to the church, and for a beginning he invited four people to his room to speak with them about their souls. The result was that one of them was converted. They brought others, and so many came that his room became too small. We had to take a school hall, and the people came in crowds. On Sunday morning there was a sermon in the

church, and every Thursday evening another meeting for two hours.

"In two years' time the school hall was too small. We couldn't get another hall because the ecclesiastical authorities were against us; they are behind the opposition. Every hall is closed to us, because they tell the proprietors not to give it to us because we are against the church. Now we hope to build a hall of our own. Our Christians (they are from all classes of society,) gave 200,000 Lei (that is, £200). We have bought the ground with that money, but more we cannot do. We need yet £3,000." —"Christian."

OPENING FOR TEACHERS IN BRAZIL.

Much is being said during the present days about the Naval Mission of the United States to Brazil, and some of the Latin American brethren in other countries of the Southern Continent are, and perhaps not without reason, alarmed at the possibilities of the results of such a mission. But this is not the only line along which Brazil is seeking the advice of technical experts from the United States.

More than one missionary from the American Boards working in Brazil has attracted the attention and gained the cooperation of the Brazilian government in promoting educational work. Especially interesting, however, is the development of the work of Miss Leora James, who some years ago, through the remarkably successful instruction in home economics which she was giving in an evangelical mission school in Natal, greatly impressed government authorities there, and with the finest kind of coöperation from the latter built up a splendid school at that point. The Brazilian educational system had not included work of so fine a type in the art of home-making, and the government became deeply interested in Miss James' ideas for enlarging the program for such schools in Brazil. During the Centennial Exposition in Rio de Janeiro last year there was conducted under her direction an exhibit of the arts taught in Domestic Science. Miss James is now located at Rio de Janeiro, in the office of the Minister of Agriculture, Industry and Commerce, putting into shape final arrangements for the opening of a National Training School for Home Arts Teachers. She is coming to the United States at the request of the Brazilian government to recruit teachers here for the new school which is expected to open early this year.

The following teachers are desired: A cooking supervisor, who has had training and practice which prepare her to supervise, initiate, and write textbooks for cooking departments; a sewing teacher, with practically the same qualifications; a county demonstration agent, not so much to do the demonstrating herself as to train women for this work, and to organize the special kinds of extension service suited to the needs of Brazilian family country and town life.

Candidates for such positions must be prepared to make contracts for at least three years' service. Headquarters will be in Rio de Janeiro, but it will be necessary from time to time to travel through the various states in connection with the opening of state Home Training schools and the reorganization of those already existing. Information concerning these opportunities for service may be had by correspondence with Miss Leora James, in care of the Committee on Coöperation in Latin America, 25 Madison Avenue, New York City.

CURRENT THOUGHT.

The Church of Jesus Christ may cultivate a reverent and brilliant scholarship, maintain an inspiring and progressive ministry of teaching, and achieve a dignity and beauty of worship appealing to the most æsthetic taste. She may acquire a social conscience keenly sensitive to the needs and problems of the hour, an outlook at once broadly catholic and deeply sympathetic, and a charity sufficient to excite the admiration of the most fastidious. But if she fails to display **a living and vigorous evangelism** she has failed in her essential and ultimate mission, and the days of her influence are numbered.—"Evangelism in the Modern World."

Can men become drunk on **wine or beer?** No ancient Egyptian was ever drunk except on wine or beer. Alexander died drunk, but he never heard of whisky.

The sodden debauchery of Nero's feasts was caused by the wine and beer consumed.

The average beer drinker consumed more alcohol than the average whisky drinker, as is shown by the fact that the United States government reported a greater national consumption of alcohol through the beer medium than through the whisky medium. The man who drank whisky poured a small quantity into a very small glass, adding carbonated or plain water, or perhaps swallowing it straight. The man who drank beer poured ten times as much beer into a tall glass and consumed it. What then was the final difference between 40 per cent whisky and 4 per cent beer? The beer drinker was notoriously a heavy drinker.—"The Case for Prohibition."

There is no better way of impressing upon the general public the fact that a sceptical attitude towards **the records of the Old and New Testaments** is today usually the mark of ignorance or semi-knowledge. The leading scientists have returned in great measure to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture. Archeology, based on scientific excavation, has demolished the assumptions and conclusions of subjective criticism, and it is not going too far to say that the archeological discoveries of the last thirty years have, with hardly an exception, been dead against the most confident decisions of the merely literary critic, and in favor of the trustworthiness of our records. The early use of writing for literary purposes in the Near East, the high state of culture and easy communication in the Abrahamic and Mosaic ages, and the accuracy of details in the Biblical narratives, have all alike been demonstrated, and the so called "critical" rout in the field of Old Testament history is as complete as it has been in the field of early Greek history. —Prof. A. H. Sayce.

American Puritanism is not dead. We insist upon being ruled by Puritans. Every occupant of the White House for as far back as you care to go has been essentially Puritan. Can you imagine either of the two great parties venturing to nominate a presidential candidate of known loose life? It would be suicidal. In lighter affairs the American people may be willing to be catered to for their pleasure and entertainment by men of another type, but not when the serious side of their national life is involved. In that province they maintain an absolutely rigid standard of life and conduct.

Make no mistake about it: no foreign standards or codes of conduct which conflict with our predominant Puritanism will ever be allowed to exist in America! The whole country will refuse to tolerate them, without distinction of race or creed. For there is a sense in which Christians of all creeds and sects are one in this with all right-minded Hebrews. They all believe in a divine order in human society, and they all can teach each other and learn from each other, and coöperate with each other in keeping that order complied with.—Dr. S. Parkes Cadman.

The Rev. Haidow Ablahat, pastor of the Carter Memorial Assyrian Presbyterian Church of Chicago, gives this striking testimony:

"I wish to write just a few lines and express my sincere gratitude to the American Bible Society for its great work in giving to all nations the Word of God in their own tongue. If there is any people who appreciate the work of the Society, it is the **Syriac-speaking Assyrians.** They are a people of one book, that is, the Bible. You cannot get any book in modern Syriac in the United States, except a hymn book published in New York City by an Assyrian, and the Bible and portions thereof published by the American Bible Society. There are hundreds of our people in this country who cannot read the English or any other language except the Syriac, and if they should have any time and desire to spend in reading and meditation, they are limited to the book. In any Assyrian home one enters will be found a New Testament or a Bible. If there were no American Bible Society we would be a people without any book. Thank God for the American Bible Society!"

Nothing is great without God. Nothing is small with God.

THE MISSION FIELD: AT HOME AND ABROAD.

Dr. Edward P. Holton of the Madura mission, India, reports that **children of the kallar or robber caste** now attending school "seem to think it great sport for kallars to give in the Sunday collection after generations of taking from others."

We are on the verge of **a movement Christward among the caste people.** I would not be surprised any day to see them begin to turn to Christ by the hundreds and thousands. They are reading the Bible today more than I have known since I came to India twenty-one years ago. Pray that God will lead us in this! What is now a cloud the size of a man's hand may within a little while result in a great cloudburst, a mighty spiritual awakening.—Rev. Charles E. Parker, Hyderabad, India.

The Bible House of Los Angeles exists primarily for the distribution of the Scriptures, and mostly in the Latin tongues. Testaments, Gospels, portions, wall texts and tracts are sent to missionaries in all the Latin countries. The agency is committed to the policy of free distribution, knowing that there are millions who will never possess a single portion of the Word of God, even though they can afford to buy it. The requests for grants are always in excess of what the funds permit.

The Christian church has no time to lose. The disintegration of national standards and of tribal customs is making **the position of women** one of grave peril. It is no longer a question whether or not the old order is to remain unbroken: it is breaking on every side. The question now is whether the women of the world are to be left with their hearts empty, with freedom which is undistinguished from license, with an education which leads them out into a throneless universe. What can save them but Christ? We hold the secret. The women of the world cry to us. We must not fail them.—Edward Shillito.

"What kind of a Christian are you?" I asked a Chinese student in Shanghai.

"I am a Southern Baptist," he said.

As the boy had never been outside of his native country, I thought it odd. But I thought it still more odd, a few months later, when I put the same question to a boy in Manchuria who had never been more than twenty miles from his native village.

"I am an Irish Presbyterian," he told me.

I thought that was downright funny. I told it over and over, all the way back to New York. Then, standing on upper Broadway at two o'clock one morning, I told it to a Christian Chinese student in Columbia University who had, I knew, a keen sense of humor.

"Have you tried the question in America?" he asked. "There's a cop. Go and ask him. Maybe he will say he is a Roman Catholic."—Charles W. Wood in "Collier's."

The business men of the city have been hard to reach, but there is now a change in their attitude, and they are showing great interest. This change is due in part to the following incident.

One of our school girls was to be married into a heathen family, both the groom and his father wishing to observe the old idolatrous rites. As the girl's pastor I refused, and insisted on having a Christian wedding ceremony. The Christians were there en masse, the school boys and girls with their cornets and drums, with singing and reading of the Scriptures, and I, as pastor, performed the ceremony. An uncle of the groom, who hitherto had resented all innovations and who was so opposed to Christianity that he was never willing to hear it even discussed, of course had to be present. He was so much impressed that before the guests had departed he called for scissors and cut off his queue, thus taking a step which he had formerly vigorously opposed. At the same time he decided for Christianity, and has been so zealous that both he and his entire family are now studying the Way. Being a business man and head of the Business Men's Club, he has great influence in the city, and has since brought a number of fine business men to attend church.—Rev. Wei Yuin Tsung, Shantung Mission.

The Ceylon Sunday School Union was organized in June 1922, and has made rapid progress in becoming an effective agency. It is "big brothered" by a number of Sunday-schools and individuals in Pennsylvania,

KNOX COLLEGE LIBRARY

through the special appeals of Dr. W. G. Landes.

J. Vincent Mendis began his duties as full-time secretary at the end of 1922, and the beginning of 1923 saw the publication of a Sunday school journal in the vernacular. Mr. Mendis writes, "Both English and Tamil graded lessons are secured from India for the schools that are conducted in these languages. At the end of 1922 the number of Sunday schools of the graded type could have been counted on the fingers of one hand, but now over a hundred Sunday schools are using the graded lessons with much advantage. The 'Journal' provides full hints on these lessons with the form of actual presentation to the children according to the three groups, under 8, 8-12, and over 12 years of age. These lessons are very much appreciated, and have opened to the Sunday schools a new vista of the possibilities in the training of the children to know, love and serve their Lord and Saviour. A Sunday school examination on the graded lessons was held in September with the assistance and according to the plan of the India Sunday School Union.

"Another valued publication of the Ceylon Union is the 'Notes on Daily Bible Readings' of the International Bible Reading Association, in the vernacular. This had been a need long felt and unsupplied. Now these are issued monthly, and prove an inspiring help in the study of God's Word. A number of conferences have been conducted in various parts of the island by the secretary in order to bring the new scheme of work before the leaders. These have been helpful, and have made the teachers realize more than ever the great possibilities of the Sunday school."

The Village of Smiling Women.

Their homes are but one room, and so bare of furniture: they have only a mattress or two on the floor, if they can afford them, a piece of crockery, a little tin can with some lard in it for a lamp, and a small square low box of baked mud for a stove. On this mud are three stones. In the center of these a fire is built, and on the stones the kettle is put to cook the food. Many of the women have only one jacket and one shirt. Some will not come to church because they have not the cloth to cover their bodies, but if you could just look into their smiling faces! I never tired meeting these dear women. It seems to be a smile that does not wear off. From every woman we met in the church, in their home or on the road we got a smile, until I could not help but call the village the "Village of Smiling Women."

When one knows that the only real joy in their lives is their religion, the smile we know comes from deep down inside the soul.—Mrs. Ray W. Bachtell, Cheng Rai, Siam.

Scripture Distribution in China.

We were invited to Australia by a godly business man of Sydney. I expected our work would be chiefly among adults. In an unexpected manner God swung wide the doors of the schools of Sydney, and at the same time he swung wide the purse strings of the man who invited us to Australia. He declared he would give Testaments free of cost to the boys and girls of Sydney who would enlist in the Pocket Testament League. In a two months' campaign more than 18,000 Testaments were distributed, and thousands of boys and girls and young people confessed Christ. Seeing the marvelous blessing that followed the distribution of Testaments in this manner, this keen business man and his brother became fired with a desire to give Testaments throughout New South Wales to boys and girls who would agree to read and carry them.

In a little more than two years they have given away over 150,000 Testaments. These, added to those we have distributed in other parts of Australia and New Zealand, make a total of about a quarter of a million Testaments given away in connection with the work during the past twenty-seven months. It is the Lord's doing in answer to believing prayer, and to him we give all the praise!

In an invitation to visit China and work in General Feng's Christian army Dr. Goforth writes: "I wish you might come this autumn and plan to spend at least a year in China. You are needed, and you would have the hearty sympathy of General Feng and his five brigade generals and chief of staff, as well as his fifteen colonels,

and most all his majors in your effort. It will be the greatest opportunity of your life; for you, through this Christian army, can help make this great people a Bible-loving people."

An edition of fifty thousand Testaments in Chinese is being printed for the campaign in China. They are small enough for the pocket and are bound in durable cloth covers.

Dr. Goforth declares General Feng's army is the greatest spiritual force in China. He urges me to get Christian people everywhere to pray for them, "because their upholding means the salvation of untold millions." One of the foremost Christian workers in Australia, and a man of keen spiritual vision, says: "I agree with Dr. Goforth that General Feng's army is the key to the future welfare of China."

A Prayer Card has been issued, containing suggested prayers for General Feng and his army, and for our party. You can also render splendid service to the cause by sending for a supply of these cards and distributing them in your church and community. A letter addressed to "The Sunday School Times," 1031 Walnut Street, Philadelphia, Pa., will bring the desired number of cards free of cost.—George T. B. Davis.

THE POWER OF THE BOOK.

A missionary, at a recent convention in Brazil, asked all in the audience who had been **brought to Christ through the reading of the Bible** before hearing a sermon, to stand up. Nineteen arose. He asked how many of these were preachers. Nine stood up. He then inquired how many in the audience of perhaps one hundred and fifty had known of other instances of persons having found Jesus as their Saviour through the reading of his Word before hearing a preacher. Fully one-half of the audience rose.

This will be a fair testimony of the entire membership of the evangelical churches in Latin America.

While attending service at the Second Methodist Episcopal Church in this city, where the Salvation Army was holding a special service, I met Captain Eduardo Palací, secretary to Colonel Palmer. He requested permission to give his testimony regarding his conversion. You may imagine my surprise when, addressing himself to me, he said:

"Twenty-five years ago, in the Republic of Peru, you came to my humble home, and offered my mother a copy of the Bible, which she bought. She was **converted through the reading of the book.** I also read it and gave my heart to God. I went to Lima, joined a church, after a while worked as a colporter, later joined the Salvation Army, and here I am now, glad to testify to the good work so many years ago. I owe my conversion to you and your work as colporter."—Rev. Paul Penzotti.

Over a year ago our preachers were badly hustled in Feringee bazar, books were snatched from their hands and burnt: but there was a young Hindu in the crowd who wondered what the books were and why they were being burnt, so he followed the preachers, and at night time called at the house of one of them and bought a book, which he took home and read in secret. It was the Gospel of Mark. Becoming more interested, he came occasionally to the house at night to have the book explained to him. Finally he was led to see the truth of the gospel, and after some time **confessed his faith in Jesus Christ,** and last month applied to the church for baptism. The church sent two representatives to interview him, and they were assured as to the reality of the man's faith and the genuineness of his desire to be baptized. In answer to the question, "What made you first become interested in the gospel?" he told us the above story.—From a report.

One of the missionaries among seamen of the New York Bible Society writes:

The second officer aboard of a steamer passed me while I was standing on the main deck with my open satchel and said:

"What have you in the bag, memorandum books?"

I answered: "No, sir, I represent the New York Bible Society, and I am distributing the Scriptures. Would you like a copy of the New Testament?"

"How much are they?"

I answered: "They are free."

(By courtesy of the Presbyterian Board of Foreign Missions.)

He said: "I have sailed from New York for years, and this is the first time I was ever offered something for nothing. What are those large books you have in your bag?"

"These are Bibles."

He took one, and paid a dollar for it, saying he had never before owned a Bible and he intended to make good use of this one.

Boarding a schooner a while ago a sailor greeted me very kindly, and said:

"I am glad to see you, Parson. When I was here about a year ago you gave me a Testament, which I still have and appreciate very much. **I gave myself to the Saviour** six months ago, and I have joined our little home church in Bangor, Maine. I can tell you my wife is a happy woman, and we have a contented home."

AMERICAN REVIVAL METHODS IN SEOUL.

E. W. Koons.

"Hold on here! Stop a minute! Why don't they put an emergency brake on these jinrickshaws?" So spoke Mr. American Traveler as he and Mrs. Traveler were passing the Seoul Y. M. C. A. on their way back from a tour of the city.

When Mrs. T. mildly asked the reason for stopping in the muddy street, instead of going back to the warm, comfortable hotel, he answered:

"Just hear that trombone! It sounds for all the world the way Rodeheaver used to play 'The Holy City' in the Tabernacle in Syracuse. I'll have to see who in this God-forsaken spot can play like that."

So down he got, and worked his way through the crowd standing in the narrow alley beside the building, and then pushed through the outskirts of the denser throng in the Y yard till he could see the platform, and there was "Rody" himself! The trombone sounded the melody of "Brighten the Corner Where You Are," but what were the words "Rody" was singing? His voice filled the tent,—"No-eiit-nan got-ei pit-chul pit-chu-ra," and then with a rousing "Chan mi hapsaita" they were started.

Mr. T. lost no time in going back for his wife, and they forgot all about the hotel while they watched the crowd and listened to Dr. Biederwolf's eloquent address. It

was fascinating to see the faces light up as the eager young interpreter caught and passed on to them the gospel message. The visitors could easily have imagined themselves in the old Tabernacle again, and when they learned that there was to be a mass meeting for men and women both that evening, they hurried off to get dinner and return for it.

The sides of the big tent were raised to extend the roof, and on the bare ground were spread 500 big mats (old straw grain-bags, if the truth be told), and on them sat, as close as they could be crowded, 5000 people, while half as many more stood in a great ring around the edge. Yet the order was perfect, and every word of the speakers could be heard by anyone. There was the regular song service, more of the revival hymns which had been translated and published specially for the campaigns in Seoul, Taiku, Kwang Ju, and Pyeng Yang, and special choruses from various schools. The Rodeheaver brothers sang their Negro spirituals, to the unbounded delight of the crowd, who applauded vigorously when they were told in Korean that the song would be "what the black men in the U. S. A. think about heaven."

There was the convincing, winning sermon, always wonderfully translated, then the call for those who wanted to show they were starting the new life to come forward. While there were no aisles, for space was too precious, the personal workers, each marked by a bunch of (artificial) maple leaves for a badge, were everywhere, and the crowd had to be pushed back to make room for those who wanted to clasp Dr. Biederwolf's hand and turn in the card showing their new intention.

Mrs. and Mr. Traveler met some missionaries after the evening meeting, and learned something about what was going on.

Dr. Biederwolf, Homer and Joe Rodeheaver, Miss Saxe and Miss Hay, were on their way to Australia, to hold meetings in the principal cities there. On their way they arranged for work in Japan, Korea, China and Siam, paying their own expenses and leaving to the local people, missionaries and native Christians, the management of the meetings. Seoul had a representative committee that was trying to make the most it could of five days, including a Sunday.

Singing in Korean by the visitors was an experiment. The words of the songs had been written out in English letters as they sounded in Korean, taking care to indicate the division into syllables and words, and the singers had learned them. This was successful beyond all expectation, and the Korean audiences were naturally much touched with the thought that these "Western guests" had gone to such pains for their short stay in Korea.

Every forenoon there was a meeting for Christians only; every afternoon two meetings, at the same time, for students, men and women. It was one of these meetings that had first attracted Mr. T's attention. These were perhaps the best meetings of all, and though largely attended by students from Christian schools, more decision cards were handed in at them than in the big evening meetings.

On Sunday evening the Town Hall was packed with what was said to be the largest crowd it ever held, and 111 cards were signed, about 40 per cent of them by Koreans in this meeting held for Japanese. Again on Tuesday night there was a double-header, for the Chinese Christians and their friends packed the Y auditorium while the Korean meeting was going on in the tent. The singers and speakers went to each meeting in turn, and 72 cards were signed. The number signed in the Korean meetings was 364, making a total of 557.

Post cards have been mailed to those who signed the cards, telling them that the pastor of the nearest church will call upon them soon, and welcoming them to fellowship; and the cards are in the hands of the pastors for this work.

Resolutions passed unanimously in the Foreign Church of Seoul express the judgment not only of the missionaries and other Westerners, but of the Korean, Chinese, and Japanese Christian communities:

"The members of the Seoul Foreign Church express their appreciation of the series of meetings held here by the Biederwolf-Rodeheaver party, and regret only the shortness of their stay, and the unfavorable weather that handicapped them.

"We heartily urge them to visit Seoul on their way back from Australia (or if this

is impossible, at some later date), and hold a campaign of not less than three weeks. For this we pledge our full support, and that of the Korean, Japanese, and Chinese churches."—"Korea Mission Field."

TROPHIES OF GRACE.

Young Africa.

DAN CRAWFORD.

In thanking you for your kind help let me ask you to pray for our Young Africa arising to follow in our steps. Forgive their aspirations: a little heady, perhaps, but not unholy! Remember, they have been so long at the bottom that now they've reached the top they've just got to breathe.

For example: pray for Kamba, further South, for God has "got him." This is how his record runs. Kamba is a full-blooded young African of the Ndau tribe. The Portuguese policy is to keep their people ignorant. The first printing that Kamba ever saw was a pack of playing cards that somehow were brought into his village from the coast.

Phase 1. He saw there were a certain number of spots on the cards, say four, whether they were red or black, the little figure in the corner was always the same. By studying these cards he taught himself in an absolutely illiterate village the figures from one to ten. This knowledge proved useful, and impressed his village so much that he conceived the idea of getting greater knowledge. He went down South to work.

Phase 2. An American missionary there attempted to teach boys, but the Portuguese waylaid the pupils, flogged them horribly, and threw them into prison on trumped-up charges. Kamba, however, was taken into the missionary's home as a house-boy, where the impression of the cultivated missionary, and especially his wife, going to live in that fever-stricken area for the sake of the black boys gave him a new vision. He knew that they must have some secret that made them different from all other white people he had ever seen.

Phase 3. The American missionary left the mission to go to America to raise agitation to try to influence the Portuguese to throw up their persecution. He told his boys of an American Board mission in Rhodesia, just across the border from Portuguese territory, among the same great Ndau. Kamba with a chum walked 250 miles to this mission, hiding by day while in Portuguese territory, and walking by night.

Phase 4. His capacity and ambition for more education led his missionary to secure work for the boy, by which he earned enough to cross third-class to America and go to Hampton Institute, Virginia. The teacher lent him Booker Washington's "Up from Slavery." Washington became his ideal, and Washington's college his Mecca.

Phase 5. Earning his living all the time, he took a course in carpentry at Hampton. He then went to Columbia University, New York, where in three and a half years he graduated B. S. in Education, and secured the coveted diploma of Teachers College this year (1923).

His whole ideal in securing this education was to go back and develop his own people, not on the lines of Western education, but in the realization of their own genius. In carpentry, for instance, he is not interested to teach them to build European houses, but to perfect their own huts. And similarly in singing and religious teaching and general education, he has the same ideal of developing the community life, an ideal shared by his young wife, whose life story is parallel.

And as this one, so many, only so much more! I mean, the many, thank God, who will never so see an American college, yet go to school with Christ in the desert and learn of him who is meek and lowly. We have dozens such, and sweet it is to speak of "dozens" in this connection. Therefore praise God, you help us to help them, for so we help God! They penetrate where we never can. They live in fever-infested lowlands, whereas we direct from healthy altitudes. There it is they go to college with God, their only authority his word that both binds and liberates. More are coming, too. The young generation is rising with the resolve to redeem their land from the doom of the mines down South. So, dear friend, pray and praise for it all! We will never meet down here below. I hung on here in these pioneer lands for 23 years before I ever went home. Then I found people telling me more about Africa than I knew myself. But now the Roman

Catholics are watching like wolves to devour Christ's lambs. So I say in reply to our many converts, "Let us all be devoured together!" Pray for us every hour of the day!

So when it is all over may we meet with neither shame nor blame before our High God! Have you ever thought of it, this cheap phrase commonly called "Foreign Missions" is actually the selfsame high sounding Pauline phrase, "THE ETERNAL PURPOSE OF GOD"!

Faith and Conviction.

A few years ago there was a young man in the south of Chile who earned a good living as a harness maker. He would make up a supply of his goods, and travel through the country selling it.

On one of these trips he was entertained by a family in their one-roomed home, alongside of which in their house a family was singing some Gospel hymns. The music attracted him, and he began to investigate. His interest led in time to his conversion, and he began to put into practice the teachings of the Bible. He determined not to open his shop any more on Sundays.

Now Sunday is a great market day in parts of Chile. It is the day when the country people ride into town to make their purchases. So when Carlos Urrutia, for this is his name, did not open up his shop on Sunday it was soon surrounded by perplexed customers, who could not understand why they could not buy what they needed, as they had always done.

"But, my friends, I am a Christian now, and the Bible tells me to keep the Sabbath holy! I can't sell you anything today, but if you will come some day in the week I shall be glad to sell you what you want."

"If you don't sell to us on Sunday we won't buy from you at all!"

"I am sorry, my friends; I can't sell you anything on Sunday."

They determined to break him by not buying anything at all from him. Day after day went by with no sales, until the little money he had saved was used up, and his wife and three or four children began to be in want; but he held out true to his convictions, and did not open his shop on Sunday. Finally, when he did not know what to do, his faithfulness had its reward when a man rode up to his shop during the week, and purchased a thousand pesos' worth of goods.

From that day on everything favored him, and he gradually began to save up money. When he had what he thought was sufficient for his needs, he gave up his business, and came to Santiago, where the Union Bible Seminary of the Presbyterian and Methodist missions is, and presented himself as a candidate for the ministry. He was willing to meet all his expenses if only he might be allowed to attend the classes and prepare himself to be a preacher.

He came, almost unknown, to the missionaries in charge of the seminary, but his eagerness to learn and his faithfulness soon recommended him to them. When, a little while later, they noticed that he was evidently in some difficulty, they found that it was costing more to live in the capital than it had in the small town, and his money was running out. His wife was sick, and since they could not afford a servant he was getting up early to wash and cook and do everything for his sick wife and the children before going to his classes in the seminary. It was a great satisfaction to his professors to be able to offer to him the use of a scholarship that would enable him to provide for the needs of his family and to continue his studies.

After a while he was well enough prepared to act as stated supply in one of the churches, studying during the week in the seminary and spending his week-ends and summer vacations in the town where the church is located. The church to which he was sent had had a varied history, and at the time of his arrival was at a very low ebb. Attendance at service was very small, and the contribution towards a pastor's salary was only eight pesos per month. But Don Carlos was not discouraged. He rallied around him a few members who were in earnest, and called on them to meet him at five o'clock in the morning in an eucalyptus grove on the outskirts of the town for a prayer service. It was a small company but a believing one, and from that prayer group that was maintained for more than a month came a revival that stirred the whole town. The present building is not large enough for those who

attend the services, the contributions have increased to one hundred pesos, and there are three new preaching places where volunteer workers speak each week.

And now, having finished his studies, Carlos Urrutia is to be ordained as a Presbyterian minister, and can look forward to long years of active service in preaching the gospel to his own people!—"All the World."

READING AS A RELIGIOUS OBLIGATION.

Men read from various motives: some unabashedly for pleasure, others to gratify curiosity, others to enlarge their knowledge, others to develop character. How many are there who regard reading as a religious obligation? Yet such seems to have been the view of Jesus.

Six or seven times in the Gospel of Matthew he confronts opponents with the question, "Have ye not read?" When his disciples were accused of breaking the sabbath by plucking ears of corn on that day, when the Pharisees cunningly requested him to make a pronouncement on divorce, when the chief priests and the scribes manifested sore displeasure at the children who shouted Hosanna, when he pilloried his opponents in the parable of the husbandmen who slew the lord of the vineyard's son, when the Sadducees sought by a silly question to cover him and his faith in the resurrection with ridicule,—on all these occasions, and probably on many others of which we know nothing, he parried their malicious thrusts with the question, "Have ye not read?"

Reading is a duty, for the simple reason that no man is sufficient to himself. No man has a monopoly of wisdom, and the story of the past is full of inspiration and warning. If one has an opportunity of studying it, to ignore it is an act, at best, of thoughtlessness, and at worst of arrogance; it implies an intellectual self-satisfaction and a moral complacency which are the sure marks of an essentially shallow nature. The wisest of us cannot dispense with the garnered wisdom of the ages. It is partly because the lessons of the last seventy years have not been read, marked, and inwardly digested that the world presents the sorry spectacle that it does today.

But there is reading and reading. The opponents of Jesus were doubtless quite familiar with the passages to which he called their attention. They had read them many a time. But they had read them as ancient history, they had not seen how directly they bore upon their own life and conduct, they had not come under their searching and illuminating power, they had not submitted their souls to the wisdom which they enshrined. They knew them from memory, but not by heart, and so they did not know them in any vital sense at all. It is possible to read and to remain unillumined, to gather from our reading no guidance for conduct, no wisdom or insight into the issues of life.

For if we look closely at these several challenges of our Lord, we see that the wicked stupidity of his opponents was largely due to their failure to understand the real meaning of the great words and the moving tales with which they must have been thoroughly familiar. Had the Pharisees truly understood the originality of "what David did," they would never have made themselves ridiculous by challenging the hungry disciples for plucking the ears of corn on the sabbath day. Had the Sadducees read the great words in Exodus, "I am the God of Abraham, of Isaac, and of Jacob," with minds enlightened to an appreciation of their immense religious potentiality, they would never have been so rash as to attempt to trip up Jesus with their almost comically improbable story about the woman with the seven husbands. Intelligent reading would have kept them from asking foolish questions, the answers to which left them looking ridiculous and discomfited. And what such reading might have done for them, it may do for us.

It is significant that the reading which Jesus presupposes in self-respecting people is the reading of the Bible. "Did ye never read in the SCRIPTURES?"—the Old Testament Scriptures, of course. In Genesis, in Exodus, in Samuel, in the Psalms, and in many another book he found words of permanent wisdom; and still, as of old, the Bible is capable of being a lamp to the feet

and a light to the path of those who read it. Not the smallest tragedy of our tragic modern world is the general ignorance of this incomparable Book. Thousands of those who worship with more or less regularity in our churches have not read what David did, they have only the most nebulous ideas of what Moses and Elijah did, or of what Amos and Isaiah and Paul and even Jesus said. And this failure to make the acquaintance of the great and daring ones of the olden time helps to explain the conventionality, the ineffectiveness, and the sterility of much of our religious life today.

It is also significant that Jesus should stress the biographical element in the Bible. Truth is most effective when it is "embodied in a tale," especially in the tale of a life which has left its mark for good upon the general life of the world. "Have ye not read WHAT DAVID DID?" What vistas of possibility this simple phrase opens out to the preacher! If, say once a month, he were to give an inspiring biographical study, to sketch the life and achievements and to lay bare the inward impelling motives of some of the saints, the missionaries, the preachers, the poets, the statesmen, the reformers, who have lifted humanity a little nearer to God; if he were to tell us what David did, and Isaiah, and Paul; what Columba did, and Xavier, and Livingstone, and Mary Slessor; what Savonarola did, and Luther, and Knox, and Calvin, and the Wesleys, and many another who wrought righteousness in his day and generation: how much fuller, richer, and more competent our own lives might be!—"Expository Times."

THOUGHTS BY THE WAY.

Rev. Christopher G. Hazard, D. D.

The perfect Man spent more time in prayer than we do.

Prayer and ministry are inseparable companions, yet they do not walk side by side.

Meditation is not prayer: it is communion with our own hearts.

Christians have fine senses: they know by savor and by sound.

Whatever expresses a good thing is good.

Our temperature falls or rises according to the company we are in.

We can be Christ's servants before we are his friends, obeying before we understand.

There is as much fussy and fruitless work as there is vain righteousness.

God cannot depend upon anyone else first.

Not only is nature God's creation, but so also is that knowledge of it, which is science.

It was not the new theology that made New England.

If Protestantism is losing its character, it is because it no longer protests.

We can see, but not as a guide. Faith endures as seeing the invisible.

Since all things are theirs, all Christians are equally rich.

The disappointments of Christians are bitter, but temporary.

Teachers and preachers must not be discouraged if they seem to fail in their attempts to express truth. Christ is an unspeakable gift.

There is no use whatever, for any purpose whatever, in crossing any of the lines of truth.

When God gives you nothing, that is his gift.

When patience is perfect there will be nothing left to wait for.

When we want the thing as much as it ought to be wanted, God will give it.

Serve all interests except your own: God will serve that!

Love's fast is love's feast.

Faith is competence, victory, and has no difficulty, but hangs on to God when it has to go without itself.

The legal Christian is the slave of impossibility, and an unwilling hypocrite.

Let us have loving faithfulness and faithful lovingness!

It is impossible to dig up an old sermon. One can resurrect the skeleton, but the spirit has flown.

Do not despise reactions! The virtue will have all gone out of us after the work that has sent it into somebody else, and it ought so to be.

THE WITNESS OF THE WRITTEN WORD.

I have found of late years that if you can persuade people to read the Gospels weightily and seriously it has at least two great effects.

It impresses on them as nothing else does the centralness of the central figure, Jesus Christ. Across the stage where the Jews dispute, and the politicians wrangle, and the sick and suffering walk in sad procession, and the disciples ask and guess and squabble, moves this Supreme Figure. How little and odd they all look beside him! Hear his words, observe his acts, study his character!

Who is he? Where do you place him? Is he only a man, or just one of the prophets? See if you can place him in your soul in any less position than the church placed him in its creed,—as man and yet as God. I do think that in these days of modernism, when persons of an academic mind for the most part are trying to give us a sympathizing Jesus instead of a saving Jesus, and leave us with a Saviour who does not save and with a God whose character of love is never vindicated, we shall find the study of the Gospels more vital than ever.

For, as we all know, it is no good saying to the "unfaithful" that the church says this or that, and finally pronounced in A. D. 325 that Jesus was God. We have got to show that the church was right in so pronouncing; and there is no way comparable to the simple method of leading people back to the gospel. Put St. Mark, for instance, into their hands and say: "Read this carefully and seriously, and see what you make of the central figure."

I suppose some Catholics would say that Jesus is found through preaching, and above all in the blessed sacrament. It is quite true that if a preacher could present the Christ as vividly and convincingly as the evangelists did it might well convert many. Yet the congregation would subconsciously know that the preaching was largely based on the Gospels. Why, then, not turn our people to browse on the Gospels themselves?

And I dispute the assertion that you find Jesus sufficiently in the blessed sacrament. If you are a Catholic believer, you find there his presence and his love, but you do not find his teaching or his character. You must go to the Gospels for these. Moreover, that type of Catholic teaching takes for granted a priest and a church somewhere just round the corner. We have to deal, in South Africa particularly, with dwellers in remote places, who see a priest perhaps once a month or less frequently. We must give them some solid food to keep them in union with their Saviour, and this food is regular prayer and study of the Gospels.

But I would go further than this. I believe that a steady reading and study of the Gospels actually is a cause of conversion, perhaps the most powerful cause in the world. I think that the most converted of the world's great Christians have ever been devout students of the Bible. . . . . A quiet devotional reading of the Gospels is not only a most fruitful cause of conversion, but acts as a steadying influence over the whole character, teaching proportion as to the things that matter, and also forming a spiritual school to which we frequently retire, to live with our Lord in his timeless teaching and in the eternal revelation of God's love and character and requirements.—Bishop Carey of Bloemfontein.

Boys in **Constantinople Y clubs** are seeking acquaintanceship with boys in other lands. One plan they are taking up is to write to groups similar to theirs in other countries where the Y is at work. During the summer season they get out a camp newspaper, and they would like to exchange copies for publications issued by other Y camps or clubs. An exchange of stamps, postcards and photographs would also be welcomed. Anything of this kind will reach them if addressed in the care of E. M. Hedden, 40 Rue Cabristan, Pera, Constantinople, Turkey.

There are five Y clubs in Constantinople, one Greek, one Armenian, and three of mixed nationalities. Plans call for three more in that city of many tongues. A boys' work division has been formed at the Stamboul branch of the Y, with a Turkish leader. A native Y physical director is training leaders in the schools of the city for gym classes and games.

JOHN THREE SIXTEEN:

(For the accompanying descriptive pictures we are indebted to the American Bible Society.)

A devout but unlettered Welsh woman was greatly surprized to learn that Jesus did not speak in Welsh. "He always speaks in Welsh to me," she exclaimed. She forgot that it was because the Gospels had been previously translated into Welsh that she came to know the Christ who spoke to her in the tongue she loved so well.

John 3.16 has been called the "Bible in Miniature." This wonderful verse, or some part or all of the Bible, has now been translated and printed in over 770 languages and dialects, so that men, women, and children "to the uttermost parts of the earth" may hear the message in their own tongue.

Wrapped up in this simple statement is a world of romance.

It is the romance of those who first carried over the Good News from the Greek, in which it was originally penned, into Latin, the common language of a later day. It is the romance of Wickliffe, putting the Word into the tongue of the common people of England in the fourteenth century; of Carey, giving to India the Bible in thirty-eight languages by his own prodigious and almost unbelievable labors; of Morrison, buried from the world in China for thirteen years and translating the Word for the great empire which was to be penetrated by the thousands of missionaries who should succeed him; of Eli Smith, working with infinite patience and painstaking care to shape the wonderful Arabic letters so that the Book might be given to the Mohammedan world; of Archdeacon Dennis, of our own day, toiling on for a lifetime in Central Africa, to start at last with his precious manuscript for England, that it might be printed for his people, only to lose his life in a torpedoed vessel while his translation floated to the friendly shores of Wales. It is the romance of these and hundreds of like character in the long and fascinating history of Bible translation.

It is the romance, too, of the colporter —the John the Baptist of the missionary forces,—finding his way into the neglected homes of the frontier and of the crowded city; pushing his wheelbarrow of Bibles

into Chinese villages, or leading his heavy-laden donkey into the mountains of Argentina; winding his way up the rivers in Siam to the accompaniment of the chattering of monkeys and in the shade of tropical foliage; meeting the immigrant from the lands of the closed Bible with a copy of the Open Book in his own language, or urging the life-giving Word upon the stevedores on the wharf; reading the Message to the Negro family in the cabins of the South, or offering it to the miners of the mountain camps; taking the Book to the Choctaw or the Cherokee on the Indian Reservation, or putting it into the hands of the prisoner in the jail.

It is the romance, too, of the opening of blind eyes, because for them the Bible has been printed in many languages in raised letters in this and in other lands.

It is the romance of the printing press, from the days of Gutenberg's crude hand machine, slowly turning out its first book —the Bible—page on page, to the almost human mechanism of the twentieth century, turning out its thirty million copies a year; of a practically unbroken chorus of printing presses producing Bibles for over a hundred years now for the great Bible Societies, until for many years some complete book of the Bible appears in a new language every six weeks, while the American Bible Society alone has produced an average of five million volumes annually for several years.

It is the romance of a half-hundred places and processes which enter into the making of the Book: the forests of the North, where the paper has its birth; the mines of the Rand, whence is dug the gold that names the Book in gilded letters "Holy Bible"; the pigments ground and compounded into the printer's ink; the fields of flax for the spinning of the thread which binds the sacred pages. For the work of a host of men and women, who little suspect their labors' end, enters into the making of a Bible. It is a gracious ministry, which offers a fellowship of service to all who believe that "the Word shall not return unto him void." To it unnumbered thousands have consecrated their time and their talents, their prayers and their gifts, with fervent longing

JAPANESE.

ARABIC.

RUSSIAN.

for the day when there shall be none who have not heard the glad word, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

THE NINTH STUDENT VOLUNTEER CONVENTION.

Miss Emma Charlotte Moody.

On December twenty-eighth over six thousand students chosen representatively from every college in the United States gathered at Indianapolis to consider and discuss for four days problems which are of vital importance and interest to the student of today. All nationalities, irrespective of color, gathered for the common cause of becoming better acquainted with the Student Volunteer Movement and of knowing better its leader, Jesus Christ.

To better acquaint the individual with the Movement its purpose was taken up in a fourfold manner from the platform, showing the different relations which should exist between countries.

International relationships should be strengthened between America and her foreign neighbors because of our wealth and their poverty. Approximately one-third of the wealth of the world is within our boundaries, but do we give proportionately? We do not have to turn to our foreign neighbors to see that we do not, when, according to Sherwood Eddy, in our very midst thirty-seven per cent of our mothers and thirty per cent of our children are forced to work. One-third of our population possesses all, while the remaining two-thirds owns neither land nor homes. America need not cross the seas to establish these international relations when our friends of foreign birth seek them at our very doors.

America must also look to her own interior industrial relations before she can hope to improve her exterior industrial relations. America has an average of one hundred lynchings a year. We must settle problems like these before we can hope to cope with outside industrial relations.

The question of racial relations was dealt with in a somewhat different way. Each delegate on his card of admission was given a number which assigned him to a certain "discussion group." Each discussion group was led by a student or recent graduate who had had experience in such work. Separately the groups discussed problems peculiar to the several universities represented in each gathering. These groups met twice, the leaders coming together after the second meeting to compare notes. On the morning of the last day each leader gave the conclusion of his group in a forum of the entire assembly. The racial problem treated in this way brought home more clearly to each, by coming into contact with the views of his fellow students on the subject, the place a Christian should hold and try to maintain in his relations to those of foreign birth.

The only solution for these international, industrial and racial relations lies in our spiritual relations with these countries. Sherwood Eddy, Robert E. Speer and John R. Mott spoke in behalf of the missionaries of the different foreign countries, and many foreign students spoke in behalf of their own people. All agreed that if Jesus Christ were the recognized Saviour of the countries, other disputes would be solved simultaneously. God, instead of war, would be the solution.

How can this change be brought about? Every one present had but to raise his eyes and see printed in large letters the words, "The Evangelization of the World in This Generation." The older generation of student volunteers who have so nobly borne their torches are now going out; this generation, standing on the threshold, are about to follow in their train. Are we going to disappoint our predecessors? Surely we are not. Already there has been a fourfold increase in missions. Our generation is dissatisfied with the past and with the present: we are very critical, we are alert and inquiring, we ask leading questions and demand satisfying answers. There is great hopefulness for the times when the youth are pessimistic and unsatisfied, and when they are willing to go to extremes to obtain satisfaction, for did not Jesus Christ go to extremes? With compelling realities he even went to the cross. If Christ is our conscience we must also let him be our will, for he has the right to dominate the life of every man and woman, as he who willeth to do his will shall know.

All man's motives, ambitions, dispositions and outlooks must be changed from the inside. We must commit to his keeping that which we have tried unsuccessfully to do ourselves, and not only will we be held responsible for this choice of leadership, but

for the constant following after his leadership. Why not give ourselves to him who has never led anyone astray? The weakest person knows that he or she has that power to choose between surrendering to God and life without him. Christ himself said, "I have come down from heaven not to do my will, but the will of him who sent me." It is not so much the nature as the purpose of our life work which is going to count.

This generation has waked up as never before to the implications of the gospel and the realization that it is the causes rather than the results which we find difficult. Taking one of Mussolini's questions, apply it as if Christ were asking us, "If tomorrow I told you that it was necessary for you to take up the march again and carry it still further in other directions, would you do it?"

The elementary beliefs of a Christian, and questions which some time or another all are liable to ask, were taken up in a series of talks by Canon Edward S. Woods of England. He began with the most elementary, "What do we believe about God?" Some are dissatisfied with their religion for the simple reason that they worship their religion, instead of God. Their religion seems to them sublime because it is personally theirs. Doubts as to whether our experience is real, and not the result of autosuggestion, would be cleared up would we but rethink God in terms of Jesus Christ. In science, scientists are willing to make use of authority and previous experience, but Christians often go to the other extreme.

God is personal, and he is personally interested in the details of humans. God is the personification of generosity, love, and utter kindness, possessing a great genius for friendship. He gives rain to the good and bad alike. Man may have made up his own idea of righteousness, but it differs from God's demands, and we must lessen the gap between the religion of today and that of Jesus Christ.

Who was this man, and were his contemporaries right in their idea of him? Man mustn't think in too purely intellectual terms, but must launch out and take a risk to find out for himself what Jesus is.

People find it much easier to talk about the Child Labor law than about the deity of Christ, but he is not our opposite, for we are made in his likeness. Does not the fact that Jesus Christ makes the same impression on men today as he did on his followers by the Sea of Galilee prove that the idea of his contemporaries was right?

We have social and racial problems today because older men and women have preferred ways of selfishness rather than the ways of God. It is not fair to blame God for the great mass of suffering and chaos in the world today, for it is the result of man, and not God. God knows no omnipotence except the omnipotence of love, and he has the power to do whatever love can do. In Hutchinson's book, "If Winter Comes," Lady Nona took her stand in the dark beside the man she loved; so God comes down into this arena and takes his stand beside us whom he loves. God's way of love and life is concerned not with just a part but the whole of man. Sometimes we suffer from "religious departmentalism": we dump everything of a religious nature into one department and expect it to solve our spiritual difficulties, but this is not God's way of life. A story is told of a farmer who sought a missionary in his community to tell him he could repeat from memory the Sermon on the Mount. On being commended by the missionary for this deed the farmer replied that at first he had had difficulty in remembering the passage, so had devised a plan whereby he practised a verse on his neighbors until it was so fastened in his mind that he couldn't forget it, and in that way he had committed it all to memory.

As the conference drew to a close one became conscious of an underlying current which had not been felt at the first. In small groups people were discussing what they had heard, some believing, others doubting. Those who doubted became unhappy because they were not partakers in the contagious joy prevalent in the other group. Their unhappiness led them farther, their doubts were cleared up, and countless numbers left the conference blessed. The answer was just the same old story of man's sin and the Saviour Christ waiting to love and guide him, but somehow it revealed new significance to those who had heard it before, and to those to whom it might have been new it opened new doors of happiness and love.

THE MAN OF THE RECORDS.

Rev. G. Campbell Morgan, D. D.

The conviction and confidence of my life concerning Jesus of Nazareth can only find adequate expression in the words of Thomas, "My Lord and my God." It has become almost difficult for me to think of him in any other way, and I have no desire to do so. Yet I write of him now from the standpoint of observation of the Man of the Records, without prejudice. From a babe I have known the sacred story of his life, but forty years ago, out of mental stress, I began to study that story for myself. During that period I have companied with him in the revelation found in the fourfold Gospel. I have walked with him in Judæa, in Galilee, and on the other side Jordan. I have watched him, listened to him, and have almost seemed to handle him. On the basis of that acquaintance I ask myself, What is this Man? How has he impressed me? Can I give expression to that impression, and if so, how?

When I so interrogate myself I am at first inclined to say that he defies definition, and that being said I find myself formulating my thinking in general terms; and these may be stated in a summary, and then explained in more of detail, but always inadequately.

First, then, to summarize.

My comradeship with the Man of the Records has impressed me, first, with his nearness to me in all the facts and forces of my human life. Secondly, all the time I have been conscious of his distance from me. The sense of his nearness has drawn me irresistibly toward him. The consciousness of his distance has growingly made impossible the familiarity which engenders anything in the nature of irreverence, not to say contempt.

Once again, the more diligent my comradeship has been, the more I have been conscious that in these two facts of nearness and distance there are halting and apparently contradictory elements. It is in the things of nearness that on closer acquaintance I find I am separated from him by infinite distances, and in the things of distance I find him bringing me near to him in an amazing way.

This is indeed a paradoxical statement, and must be ambiguous, needing some explanation. Let me, then, attempt that explanation, taking the matters in the order of statement,—his nearness, his distance; the distance of his nearness, and the nearness of his distance.

When I speak of the nearness of this Man to me, I simply mean that in all my comradeship with him I am conscious of his humanity. In all the essential things of my individuality I find he is one with me. Whether I think of myself in terms of being, or of consciousness, or of experience, I find the same terms apply to him. As to being, I realize that I am a spirit, having a mind and a body. As to consciousness, I think, I feel, I will. No illustrations are needed to prove his oneness with me in these things, and I will suggest none.

All this is more arresting when I think of the perhaps simpler facts of my everyday experience of life. These may be roughly tabulated as the facts of toil, of trust, of temptation.

I am compelled to toil. I have to work in order to live. The greater part of my time must be devoted to effort in order to that end, and in order to make it possible for others to live. In this Jesus was one with me. In the records the revelation is of the briefest on that subject, but it is complete. For the greater part of his life he was a worker, toiling in the carpenter's shop day after day in order to support his physical life; and if legendary lore is to be trusted—and at this point there is very little reason to doubt it,—for the support of others, his mother and his brethren and sisters after the flesh.

I live also by trust. Here I do not mean by trust in God only, though that is fundamental. I have to put confidence in my fellow men. Life apart from some measure of such trust is impossible to me. So was it with him. The very statement made by John that there were those whom he did not trust, shows that there were those whom he did trust. He was compelled to send others on his errands, and commit to them a share in his work, and this he constantly did. So he lived by trust in his

fellow men. He, too, lived by faith in God, manifested in his constant obedience to the divine will, and passion for the victory of that will.

I know temptation. It confronts me every day on the physical plane, in the spiritual realm, and with regard to the vocational, which is the ultimate meaning of life. In all points he, too, was tempted, as the wilderness experience supremely shows, wherein he was tempted in these very things of physical, spiritual, and vocational responsibility. Thus in every way, as I walk with him, observe him, listen to him, and cultivate his comradeship, I feel the reality of his human life. He is close to me, his being as mine, his consciousness as mine, his experience of life as mine. These are things of nearness.

Yet all the while my comradeship with this Man makes me conscious of his distance from me and from all other men. This distance is that of his spiritual conceptions, his moral requirements and his saving power. In these things I find him without peer or competitor.

By spiritual conceptions I mean his teaching concerning God and man and the world. To deal with these in a brief article is impossible. Suffice it to say that on all these subjects his teaching was characterized by the authority which carries conviction, and the light which at once amazes and satisfies the intellect. Surely in all these matters he spake as never man spake before or since.

His moral requirements were such as to completely capture the consent of all ethical teachers; the only criticism of them that is in any sense justified being that the standards he erected were too high for human attainment, which criticism is but the admission of their ideal perfection.

Perhaps the supreme wonder of all is that of his distance from all men in the fact of his saving power. By that I now mean the marvelous fact revealed concerning him in the records, that he made himself the close companion of sinning and polluted men and women, and instead of being involved in their sin, or contracting their pollution, as would be the case with me, he involved them in his passion for righteousness, and communicated to them his purity.

Thus in all my companying with him I am sensible of his apartness from me and from all other men in spiritual knowledge, in ethical demands, and in saving power. These are things of distance.

All this brings me to the final consideration, the great paradox. It is in the things of nearness that I find myself separated from him, and by the things of distance he brings me into nearness.

As to the things of nearness, I confine myself now to those to which I referred as things of experience.

I am a man of toil: so was he. But I am sometimes almost overwhelmed by the consciousness of the imperfections of my work. His work was perfectly done, whether in carpenter's shop or in public ministry or on Calvary's cross. To attempt to imitate him is to find poignant sense of incompetence.

I am a man of trust: so was he. But I have become cynical about men, and have failed in my confidence in God. He held no man in contempt, despaired of none, and never wavered in his complete faith in God.

I am a man of temptation: so was he. But here the distance is an abyss. I have failed, yielded, sinned; he, never! Or briefly, in the absolute perfection of his humanity he is so far removed from my broken human life that if he has done no more than interpret to me the real meaning of that life, he fills me with wondering amazement and unutterable despair.

Then I turn to the things of distance, and at once I am conscious that he is drawing me near to himself.

The appeal of his spiritual conceptions attracts me, captures me. The God he reveals, full of grace and truth, making no terms with sin, but in infinite compassion suffering in order to redeem the sinner, is the God I need. The revelation gives me rest, and makes me long to find my way to him somehow. His interpretation of human life, while it fills me with despair, yet captivates me. The Man he is, I fain would be. His interpretation of the world, its flowers, its birds, its glorious possibilities, gives me a new love for it, freed from materialism, and finding in it everywhere the sacramental symbolism of the spiritual.

Again, the demand of his moral require-

ment satisfies me and holds me near to him. Any man who excuses my sin, and consents to anything less than the highest in me, insults me. The severity of his ethical code appals me, but it holds me near to him. I love him because he demands only my perfection.

But finally the power of his saviourhood apprehends me and realizes in me all he demands. It is, then, in this fact in which most supremely he is distanced from all others, that he draws me into a nearness so wonderful in its light and love that no words can adequately express its glory.

This, then, is the Man of the Records as I know him. How can I describe him at the end? Only as I did at the beginning. He is my Lord and my God.

THE ARAB AND THE JEW:

ISHMAEL AND ISAAC AGAIN INTERLOCKED.

Pastor D. M. Panton.

The Arab is the Satanic counterpart and counterfeit of the Jew.

The Arab springs (as he boasts) from Ishmael, the Jew from Isaac, both of them sons of Abraham; but Isaac was the special gift of God, while Ishmael was born out of wedlock. Both, therefore, are circumcized races, both are much of a size,—from twelve to fifteen millions, and they have sister languages,—the only Semitic languages which contain great literatures. Next to the Jew, the Arab is the purest race, the most segregated people, in the world. Israel was God's wilderness people, but the Arab has never left the wilderness for three thousand years.

But the supreme contrast between them is great and dread. In Jew and Arab lie embedded the two most powerful rival faiths of the world. Through Isaac came the incarnation of the Son of God, from Ishmael sprang the greatest false prophet the world has yet seen; and as the Jew gave the world the Bible, so the Arab gave the world the only competitor the Bible has ever had, the Koran. Their very symbology is significant. In the case of the Jew, the moon (the law) heralded and set before the rising of the sun (the gospel), but Islam is a crescent moon,—a mutilated law that has never set, and so has brought no dawn.

Ishmael.

But now an acute crisis has arisen between Isaac and Ishmael, because Ishmael, as a matter of fact, is in full possession of Isaac's land. Palestine is held by thirty thousand Arab landlords, with six hundred thousand Arab fellahin, five-sixths of whom are Moslems of the Suni rite; and they claim the Holy Land by right of possession, and are steadily refusing all compromise. The president of the Arab delegation to Britain, Moussa el-Husseini, put it thus:

"I think the issue may be made quite plain by a reference to your English conditions. I believe that some time after the Jews conquered and temporarily occupied Palestine German tribes conquered and temporarily occupied a part of England. Would you be content now that England should be made a national home for Germans, even though you were assured that for quite a long time the English would not be expropriated?" ("Times," Jan. 16, 1923).

The counter-claims of Isaac and Ishmael are most remarkable. Dr. Zwemer sends home a card which the Jews of Morocco are circulating, which contains a map of Arabia crossed with the names of the twelve tribes, and beneath are the words: "thy land, O Immanuel!" (Isaiah 8.8). Mohamed Ali, on the other hand, said recently at a public meeting in London:

"Moslems claim that the local center of their faith, namely, the Jazirat ul-Arab—the 'Island of Arabia'—should remain entirely in Moslem control. This is based on the dying injunction of the Prophet himself. The Jazirat ul-Arab includes Syria, Palestine and Mesopotamia, as well as the region commonly known to European geographers as the Arabian peninsula. Moslems can acquiesce in no form of non-Moslem control, whether in the shape of mandates or otherwise, over any portion of this region" ("Times," March 22, 1920).

King Feisal, in a statement to a repre-

sentative of the "Jewish Chronicle," says: "Palestine is, and must remain, part and parcel of Syria. From the point of view of the Arab, Palestine is a province, not a country, and our intention is to build up an Arab empire which must consist, as a minimum, of Mesopotamia, Syria and Palestine. From that we cannot recede. There is not an Arab throughout the world who would not resent any whittling down of this our minimum claim" ("Times," Oct. 3, 1919). So the "Times" (Nov. 14, 1923) sums up the British failure thus: "The government tried to establish a legislative council, and the Arabs refused to vote; they tried to establish an advisory council, and the Arabs obstructed; they offered last month to set up an Arab agency, and the Arabs rejected it. Their attitude had been one of stolid and uncompromising obstruction."

Arab Empire.

Now Ishmael obtained a direct blessing from God, and that blessing swelled into a vast empire. "As for Ishmael, behold, I have blessed him, and will make him fruitful,"—therefore the blessing was temporal and earthly,—"and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (Genesis 17. 20). The Arab empire, at its height, ruled from the Indus to the Atlantic. Arabia first gave commerce its gold, its spices, its gems; and "widespread as was the empire of the Arab sword, it has been less extended and less durable than the Arab empire of the mind" (Gifford Palgrave). The Arab gives the law today to one-eighth of the human race, and the British blow that liberated Palestine from the Turk equally freed Arabia. Accordingly, Isaac and Ishmael have revived together.

Just as there is to be a great university in Jerusalem, so half a million sterling has been appropriated for restoring El-Mustansiriyeh, the ancient university on the banks of the Tigris. Ishmael, also, has now been put upon the throne of Babylon. On August 23, 1921, the High Commissioner for Mesopotamia handed to the Arab King Feisal, enthroned king of Iraq, this message from King George: "I offer your majesty my sincere congratulations on this historic and moving occasion, when, by an overwhelming vote of the people of Iraq, the ancient city of Baghdad has again become the seat of an Arab kingdom. It is a source of deep gratification to myself and my people that the combined military effort of the British and Arab forces, and those of their Allies, has culminated in this memorable event. The treaty which will shortly be concluded between us to consecrate the alliance into which we entered during the dark days of war, will, I am confident, enable me to fulfil my solemn obligations by inaugurating an era of peace and renewed prosperity for Iraq.—George, R. I." ("Times," Aug. 24, 1921).

Antagonism.

Thus the antagonism between Isaac and Ishmael is as sharp and decisive as of old. "As he that was born after the flesh (Ishmael) persecuted him that was born after the Spirit (Isaac), even so it is now" (Galatians 4. 29); and though strictly this applies only to the bigoted Moslem and the converted Jew,—the real Ishmael and the real Isaac,—an identical and hereditary antagonism exists between the two races. Israel Zangwill says. "The only solution of this difficulty lies in the consideration that Palestine is not so much occupied by the Arabs as overrun by them. They are nomads, who have created in Palestine neither material nor spiritual values. To treat them, therefore, on the same basis as, say, the Belgians, would be to follow an analogy which does not exist. Like Napoleon, and the American millionaires, 'we must deal in futures.' We cannot allow the Arabs to block so valuable a piece of historic reconstruction, so romantic a reparation to the sorely tried race of the apostles. And, therefore, we must gently persuade them to trek."

The response of the Arab is very grave. A brochure published in New York by the Arab-American Anti-Zionist Organization says: "If they [the Jews] are fleeing to Palestine from persecution and anti-Semitism, they will find that persecution will meet them in intensified and bitter form in Palestine, and anti-Semitism in the whole world will revive and become more entrenched than ever before. This is actually taking shape before our eyes." Thus is

fulfilled once again the ancient word: "And Sarah saw the son of Hagar the Egyptian mocking" (Genesis 21.9). Little wonder that at the end the cry of the tortured Jew is this: "Woe is me that I sojourn in Meshech [Moscow], that I dwell among the tents of Kedar* [the Arabians]! I am for peace, but when I speak, they are for war" (Psalm 120.5). To providence must be left the fulfilment of that divine word: "Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the free woman" (Galatians 4.30). "All the glory of Kedar," cries Isaiah (21.16), "shall fail."

Wild Ishmael.

So we hear once again the first recorded prayer in the Bible, a father's tragic cry: "Oh that Ishmael might live before thee!" (Genesis 17.18). Ishmael is the same wild man that he always was. "And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him" (Genesis 16.12). "Any delusion," says Sir George Buchanan, after a long experience in Mesopotamia, "we ever had as to the possibility of making the Arab a useful citizen, within a period of seventy to a hundred years, has long ago been dispelled: he only desires self-government as an opportunity to escape from all law and order" ("Nineteenth Century," May, 1923).

But what statesmanship cannot do, grace can. Here is a modern Ishmael. A little Arab boy, tending sheep, saw a bit of Arabic blown near him by the wind. He could not read, but carried it about until he could. Today he is the only Arab Scripture-reader, traveling the desert from camp to camp, leading numbers of Arabs to Christ. An Ishmael become an Isaac!

How pathetic was the appeal of the Arab to the Jew at the great Zionist meeting in the Albert Hall: "Remember," cried an Arab speaker, "O children of Isaac, that the children of Ishmael suffer even as you have done!"

After Sabat, an Arabian, had professed conversion to Christ under Henry Martyn, and having apostatized, had written a defence of Islam, he said to Dr. Milne in Malacca: "I am unhappy! I have a mountain of burning sand on my head! When I go about, I know not what I am doing." It is a parable of the outcast Bedouin.

No cult in the world has yielded fewer converts to Christ than Islam.

Ishmael and Christ.

The Christian faith, introduced in the second century, had numerous churches scattered over Arabia in the third. What has been, can be again; and the millennial promises to the Arab perhaps give us some ground of confidence that God will not overlook them now. "The kings of Tarshish [Gibraltar]† and of the isles [there are no islands in the neighborhood of Gibraltar but the British Isles,] shall bring presents: the kings of Sheba [Arabia] and Seba [a chief city of Arabia: today there are three Arab kings—Mecca, Iraq, and Transjordania,—where there have been none for centuries] shall offer gifts" (Psalm 72.10): "the Sabeans, men of stature, shall come over unto thee, and they shall be thine; and they shall fall down unto thee, saying, Surely God is in thee: and there is none else, there is no god" (Isaiah 45.14)—the very cry of Islam, without its error, "There is no God but God,"—but they add no more, "and Mohammed is his prophet."

How extraordinarily significant is the name! Ishmael—"God hears": he heard Ishmael's mother in her distress, he heard his father's cry for his wild boy, he heard Ishmael's own cry in later years, and he hears every Arab, every Moslem, every Ishmael in the world today who seeks his Christ. It was an Arabian queen who came to hear the wisdom of Solomon: the greater than Solomon has never turned an Ishmael away.—"Christian."

My dear Mr. Moody:

I am writing to thank you for the magazine Record of Christian Work, free copies of which have been sent to our missionaries for a number of years. Personally, the magazine has been an inspiration and a help to me, and I make it a point to pass on each copy to an evangelist or pastor who reads English and can thus profit by the sermons and devotional subjects given each month.—Rev. J. W. Acheson, Egypt.

* Kedar was the second son of Ishmael, and stood for the Arabs bordering on (now in) Palestine.

† Or Tarshish may be Tarsus, the great emporium of Asia Minor with the Greek Islands.

ASPECTS OF CHRIST'S MINISTRY.*

IV. THE TEMPTATIONS OF THE MINISTER.

Rev. James Reid.

The ministry of Christ involved temptation, and the temptations were real. We have to lay stress upon this. If it had not been a real choice that Christ had to face in the desert and elsewhere, if it had been impossible for him to take a lower way, he would have been no more than a shadow figure on a screen, beautiful, but lifeless and remote. People want to be clear about this. There is nothing that will help people so much as to make them realize that Christ can help us because he himself was really tempted.

The whole question of temptation is very much worth studying, for there is a great deal of morbid misunderstanding of human nature lying behind it. People are haunted by the idea that because they are tempted by evil suggestions they are full of iniquity. They ought to realize that temptation is not sin. Temptation may be a man's punishment: it is not his crime. The sinlessness of Jesus did not consist in the fact that he was not tempted, that is, that he did not have a choice of two roads to take. The sinlessness of Christ consisted in the positive fact that having the choice, he chose the right attitude at every point. An act of sin consists in the wrong choice, not in the evil impulse. Many impulses which make our temptations are not wrong or vicious impulses. They are perfectly natural impulses. What is wrong is the direction in which it is suggested to us by a wrong view of life, by pride or vanity or selfishness, that we should fulfil these impulses. But there is no sin until in the light of this choice we have taken the lower way.

Christ's temptations came to him along the line of his ministry and of his religious experience. The three temptations were really one, although they were different aspects of the same temptation. All temptation, of course, in the last resort is really one: it is the temptation to take the lower way. The first thing a man has to make up his mind to in his ministry is the methods whereby he is going to pursue it. Jesus had to think out his methods. He was out to bring in the kingdom. How was he going to do it? What means was he going to use? If you keep that in mind, you have the key to all three temptations.

Take the first temptation, to make stones into bread.

Christ was hungry. All around him lay the stones. The picture of the Messiah which he had come to fulfil had for one of its aspects a world in which there was no hunger or human want. If he were the Son of God, why should he be suffering hunger? If he were really God's Son, would he not have the power to turn stones into bread? Would he not be right to do it? Why should he not use this power and so make it evident to himself that God was with him? Why should he not use this power and make it evident to people that God was with him, for many were hungry and full of need? "If thou be the Son of God."

It is impossible, of course, to see to the very depth of the meaning of this temptation, but at all events it was a temptation to seek some sign, in this material way, that he was the Son of God. He rejected it. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He would trust God and his love and his truth absolutely. In the same way he would meet people only with the power of God's truth and love.

There are people all around us seeking for a material Paradise, and it is very tempting to spend our strength merely in the cause of making a better world. But a better world cannot be made in merely that way. A materialistic Paradise can be made only by the appeal, in the first place, to the deeper instincts and unselfish impulses of men. Man shall not live by bread alone. As a modern novelist puts it, "Plumb down in the crypt and abyss of each man's soul there is a hunger and longing for other food than this earthly stuff. What man wants is light, and the longer it is withheld the deeper he will sink." The gospel of improved conditions is no gospel.

* Northfield General Conference, August 1923.

Improved conditions cannot even come without the message of God's truth and love by which we will reach them.

The second temptation was based upon a great hope that people had of a sensational entry of God into their life. "The Lord whom ye seek shall suddenly come to his Temple." They took that literally, and looked for a marvel. The suggestion came to Jesus that if he fell from the pinnacle of the Temple among the crowd, they would immediately be startled into an impression of God.

The same craving was in the minds of people all along. "Show us a sign," they said; "give us an irresistible proof that you are divine!"

That craving is very deep seated. People ask us, "Where is your God?" The temptation comes to use the superstitions of men, the wrong ideas of men, to make a sensational impression upon them. Jesus saw in this temptation the lure of the devil. A sensational impression of the marvelous is not a divine impression. It cannot convey the sensation of God. It cannot touch the conscience or impress the spirit with the love of goodness. That, and that alone, is a religious impression, and we cannot make a religious impression in any other way. God's rule is in his love and goodness. "Show me thy glory," said Moses, and God answered, "I will make all my goodness pass before thee." The only really religious impression is that which is produced by the truth preached in sincerity and revealed in a life which is radiant with love.

The third temptation was a temptation that came through a vision of the kingdoms of the world and all their power. Here was Rome, with all the pomp and panoply of power. If Jesus could win power, what might not he do with it? So the devil whispered.

It was a real temptation. There were people in Palestine who were longing to throw off the tyranny of Rome. If only they could get a leader who would fire their imagination, a great effort might be made. History tells that there was a chance at that time that a revolution might have been successful. But Jesus saw to the heart of this temptation to take the way of force, the way of might.

There were two things that were clear to his mind. First, his kingdom is not an earthly kingdom, for the earthly kingdom is built on force and fear, whereas his kingdom is built on love. An earthly kingdom is based on the domination of man by man: Christ's kingdom is based on brotherhood, on mutual respect and love, in which each sees the other as a child of God. The earthly kingdom is built on compulsion, the kingdom of God is built on freedom, in which each follows the law because he sees it and loves it. That is what is meant by a spiritual kingdom. "My kingdom," said Jesus, "is not of this world." "He that will be great among you, let him be your servant." The kingdom of God is a coöperative service, in which men are living in right relations with God and with one another. We have to re-think our world in the light of this kingdom of God in all its relationships,—industry, empire, and the church. Every kind of hierarchy, civil or ecclesiastical, which depends upon power and force for its government, is to that extent foreign to the mind of Jesus.

The second thing is that Jesus rejected the wrong way to go. How tempting to crush evil, as one puts his foot upon a loathsome insect! How tempting to take the sword and cow men into submission! That is the temptation which underlay the persecutions which the church has sometimes undertaken. It is the craving that underlies the desire for an influential church, a rich church, a church of prominent people. It means that we are not content with spiritual forces.

No force can ever make men good. The moment we take the way of force and trust in it for religious purposes, we dethrone God, whose might is in goodness and lowly love. The kingdom must come through the doing God's will in God's way. The heart of man can never be won for God by anything less than truth and love.

For a great insight into the temptation of the Lord, see "The Brothers Karamasoff," by Dostoievsky.

Dr. Milton S. Rees of Rochester, N. Y., spent February in meetings in West Somerville, Mass., and gives March to Philadelphia and April to Syracuse, N. Y.

THE EPISTLE OF PAUL TO THE PHILIPPIANS.*

III. "LET THIS MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS."

Rev. John A. Hutton, D. D.

I.

There are two attitudes which the Christian church has at one time or another manifested, face to face with the world. One attitude is to go out to the world and seek to embrace the world within its borders. The other, which is constant, has been that the church has shrunk back from the world in a kind of fear lest with too much contact with the world it lose its own quality.

We are not here to say what is right and what is wrong. We trouble ourselves too much by using these absolute terms. There is a sense in which we can never know absolute truth: we can only know personal truth. But throughout its history the church of Christ has obeyed an instinct by which at one time it has gone out into the world, and at another time has come back from the world in a kind of fear.

In the New Testament you have traces of the same oscillation. I suppose that ultimately it is a spirit of self-preservation that comes over the church. "Beloved, we are of God, and the whole world lieth in the evil one." And already, as in this epistle, the supreme concern is not so much that the world is with the church, not that in the view of the apostle or of the New Testament the church is an end in itself. So it has been well said that when too much is spoken about the church the kingdom of God is apt to be suffering violence.

The church is only an instrument. Still, there are times when the instrument is out of order, whereupon the Spirit of God, perhaps for a generation or for a century, so works on those men sensitive to the times that they see that the greatest contribution they can make to the glory of God is not by considering the outside world so much as by getting the church into better working shape to be the medium of God's further purpose later on.

That is the first thing I want to say, that in this epistle, as in so much of the New Testament, our minds are directed not so largely to our duty to the world, though that of course is the final business and function of the church, but in a great deal of the New Testament, and in particular in this epistle with which we are dealing, the concern is that we become better people.

The charge is sometimes made that there is not much difference between people in the church and people outside of the church. It ought not to be that that could be said. There ought to be a difference. A church is not a church if it does not embody a difference. It is the world that should ask for our secret.

The trouble is that we in the church today are often answering questions that nobody is asking. That is the most tedious thing in the world. To ask a question is a large part of the answer. I doubt if there is really any answer to any really great question. Life has achieved its business when it has reduced us one by one to tenderness, to entreaty, to supplication, to faith. This is the whole conspiracy and contrivance of life, to urge us and soften us and dispose us one by one to lift up our eyes unto God. To provoke the world to ask the old tender question which the church is able to answer and exists to answer, there is no way I know except this, that the church must embody a quality of life, and be subject to it and be honest, so that those outside shall know we are there, and will begin to wonder what it is that we have, and to envy us our possession. In Pentecostal days it was the world that asked the question, "What is this?" And the church answered, "This is that which was promised by the prophet Joel." But the question has to be asked before the answer can be made. "Ask, and ye shall receive."

We sometimes quote those words as if they were illustrating the freedom and generosity of God with which truth is poured out upon us. But may it not be something different? May it not really mark the severity of God? You get nothing until you ask. You get nothing until you search for it,—a mysterious law. You may wonder why God does not disclose to us a cure for cancer, for instance.

* Northfield General Conference, August 1923.

For some mysterious reason that is withheld. It surely will be disclosed some day, but only to some lonely observer who perhaps will perish in the process of discovery, some lonely seeker for truth who has asked and sought and knocked at the door ninety-nine times, and is just about perhaps to relinquish knocking and believe that the truth will never be known, when he says, "I will knock again," and he gets the truth.

That is my first lesson.

II.

The second lesson is what you say to yourself. That is an emotion which we must have as we go back to our various places and to the work of life.

I do not mean self-consciousness. The age will not stand self-conscious and presuming people. The world does not so much care what you claim for yourselves by word of mouth; and that is perfectly right, that is our Lord's own principle. He said there is a day coming when people will say, "Lord, Lord!" and he will say, "I never knew you." As we go back to our various places we are to pray and seek so to live that the world will take knowledge of us in this particular relationship, that we have been with Christ.

The fact is that in all our discussions about the condition of the world, our spiritual concern should be an oversight over our own selves. "Lord, if thou hadst been here my brother had not died!" We have simply got to confess that if Christ had been more obviously in our minds certain things would not have happened, and certain things would not happen now, and never would happen again. We are responsible for the world. That is one of the great sayings of Jesus, "Whatsoever you loose on earth shall be loosed in heaven, and whatsoever you bind on earth shall be bound in heaven." A mysterious and profound saying, on which Roman Catholics have got only the very tiniest hold. It means that God will ratify and stand behind the moral judgments, the approvals and the condemnations, of his own people.

So the New Testament, and this epistle in particular, is concerned entirely with the quality of life which the disciples in those difficult days were manifesting. Every great movement at a certain stage—always indeed, but at a certain stage most obviously,—has to be concerned about the character of those whom the world considers its adherents. Take the story of Ananias and Sapphira, and we can see that it would not have done for the church in those early days to trifle with truth and reality. Just as in the still earlier days, when the children of Israel were going into the Holy Land, the very people who had gained the victory at Jericho were defeated at Ai. Why? Because they had lowered the standard. They had begun to presume, to lie back upon their own success. They began to think that they had won the victory because they were a kind of born soldiers. Defeat came because Achan had sinned.

How many ministers have read Gibbon's "Decline and Fall of the Roman Empire"? Gibbon gives the reasons for the conquest of the world by the church. I do not know that he gives all the reasons, but he gives real reasons. One of them, of course, is its purity. Just as the moon draws the waters to itself, so the church by its goodness, by its reconsecration of the elementary functions of life, by its pure women, by its decent behavior, by a certain coolness and freshness and resiliency which always come to those who are controlled by God, began to disturb the world. They created an unrest which could never be solaced except on the Christian basis. Let there be a holy church, and the world cannot disregard it.

Far more deterring to me than any prospect of a material hell are those retributions which the Lord threatened to those who do not live unselfishly. He said that they will be left outside. People will be talking about nice things, and they will not understand. They will hear beautiful music, and cannot interpret it. To be outside is a terrible thing. If we were such a church as God would have us be, the world would begin to feel this kind of uneasiness that would lead them to come and ask for our secret. I can put all that in this sentence: I see no future for a church that has a low threshold. The church is not a place that you should be able to fall into by accident. The church is a life to which you step up, proposing to go higher.

III.

Thus we come to one of the great pas-

sages: "Have this mind in you which was also in Christ Jesus: who being in the form of God counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross! Wherefore also God highly exalted him, and gave unto him the name which is above every name: that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

That is one of the great diapason passages of Holy Scripture. It is packed full of theology. Yet theology was not its interest: its interest was purely spiritual.

Paul is led to make that greatest of all dogmatic statements regarding a personal Christ almost as an aside. Therein is a lesson to us all. Our theology should be so wrought into our whole system that we should hardly be aware of it. A man should be no more aware of his theology than of his health. A true theology is just a kind of fundamental healthiness of the spiritual body. If any one questions your theology it is as if some one should question your health.

Paul is talking about something else. I believe that when he began that great theological statement he had no idea of going on. He was urging those good people to be still better, and to do away with all quarrels. "Be likeminded, of one accord, of one mind. Let nothing be done through strife or vainglory. . . . . Look not every man on his own things. . . . ." Then he said, "Let this mind be in you which was also in Christ Jesus!" Do not stand out for your rights! That is war and bitterness; that is not society.

The Corinthians were a group of people doing much to misrepresent Christ before the heathen world, and Paul said to them, "I hear that there are quarrels among you, and you actually go before heathen tribunals to get your quarrels settled. Aren't you ashamed of yourselves? Is there no man among you who can be a referee? Is there nobody in your community that you can trust? And if there is no one whom you can trust, can you not suffer wrong?" It is a great glory to suffer wrong. "Cannot you suffer wrong? You especially whose religious symbol and motive is the cross, where the Son sought not his own will, but allowed himself to become the victim of the world's misunderstanding and hatred, and so fulfilled the law of God?" That need of Christlike unselfishness was the source which led Paul out upon this great theological statement.

The best proof of the soundness of your theology is the soundness of your lives. That is the only proof that the world has time to notice, yet we are always trying to put it the other way. Isaiah says of God, "Is such the fast that I have chosen? Is it to bow down the head as a bulrush?" Micah says, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" These are not ethical things at all: they are religious postures, they are so many bowings and gropings before old traditional formulas. Micah does not say that these are right or wrong. He says, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" There were people who came to Jesus and tried to corner him on questions of theology and ecclesiastical practice. They said, "Master, what must a man do? According to your view, what is the supreme end of man?" To whom our Lord replied, "What do you think?" About the only answer of any value is the one which you yourself perceive to be the answer. One replied, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and with all thy strength, and thy neighbor as thyself." "You have it," said Jesus. But the man, willing to save his face, said, "Master, yes, that is very well, but who is my neighbor?" To whom our Lord in effect said, "Who do you think is your neighbor? I will tell you a story, and you are to do the thinking about it." And he told the story which we know, about the three men. "Now," said Jesus, "which of these three do you yourself think acted the part of a neighbor to that man who lay in the ditch?" "Oh," he said, "there is no doubt about that!" "Very well," said our Lord; "go thou and do likewise! Prove

the soundness of your theology by your everyday conduct!"

The one improvement to a psalm in the Bible I have ever discovered is in the 103rd Psalm, "Bless the Lord, O my soul, and all that is within me bless his holy name!" That is the best the Hebrews could do. Now come to my ancestors. They take up the metre where the Hebrew prophet laid it down. They say:

O thou my soul, bless God the Lord, and all that in me is
Be stirred up his holy name to magnify and bless!

That is the addition made in the 17th century to the wisdom of God as it was about the 8th century before Christ. We have enough knowledge to occupy us all the rest of our lives: the difficulty is that it is not stirred up.

Here is the thing that can happen with a coal fire. It may go out, not because the coal is exhausted, not because the chimney requires cleaning, not because there is no draft, but for the want of attention, for the want of being stirred up. And one of the beautiful things that our wives and daughters and sisters do for us is to come into the room and say, "John, you are letting the fire out." That describes the situation. You are not putting it out, but you are letting it out. How? By not attending to it. Your wife or daughter or sister comes and kneels down on the hearth, and puts a poker into the fire and stirs it up: whereupon, not having added anything to it, but simply having produced a different combination of things and having exposed to the air some piece of carbon that was just dying to show how it could kindle, she sets the whole fire ablaze.

O thou my soul, bless God the Lord, and all that in me is
BE STIRRED UP his holy name to magnify and bless!

Stir up the good gift that is in you! The epistle to the Philippians is engaged with nothing else but that,—"I stir up your hearts, I stir up the purity of your minds, by way of remembrance."

VISITING THE SPECIALIST.*

Miss Sara C. Palmer.

In the fourth chapter of Philippians Paul appears as a great specialist. Notice the patient before the specialist prescribes and afterwards, and then let us turn our thoughts to the prescription and the cure.

Before.

The first thing that happens in the office of a specialist is to take the history of the patient. Paul is familiar with the history of the Philippian Christian. Saved by sovereign grace, a member of a model church, yet Paul finds it necessary to prescribe for him.

The symptoms in the case: low spirited; downhearted; discouraged; carrying heavy burdens; looking on the dark side of life. Arriving at his own conclusions, the specialist proceeds to cheer the patient by saying, "Rejoice in the Lord alway!" and as though to make it more emphatic he adds, "And again I say, Rejoice!" Then as the patient tells about the reasons for these feelings, and builds up his arguments with illustrations of the gloomy days through which he has been passing, the heavy burdens he has been called upon to carry, the cause, generally, for the low spirits and the discouraged feelings, Paul answers, "Let your sweetness be known unto all men: the Lord is at hand!" He is not speaking here of the Lord's return; he is dwelling on another subject, and simply means, the Lord is at your hand.

"At your hand" when adversity and death fling their deep shadows upon life's landscape and you know not which way to turn. It is then that you approach the closer and cling the firmer to the eternal, unchangeable Word of God, and learn the precious promise, "I will never leave thee nor forsake thee."

"At your hand" when you have reached a new stage in your journey and find everything going wrong,—fortune frowning, friends leaving, poverty threatening, want pressing. You turn to him for sympathy and find One, indeed, "who sympathizes

* Northfield General Conference, August 1923.

with our grief and to the sufferer sends relief."

After.

Why that changed expression as the patient leaves the office of the specialist? Watch him tackle personal work,—not afraid to speak a word for the Master, and to try to win a soul for Jesus. Where did he get his courage? Hear his answer to your question, "I can do all things through Christ which strengtheneth me." Hear the great apostle commending him for his generosity and comforting him with the thought that he can never give too much to God, for right against his giving he places the text, "My God shall supply all your need according to his riches in glory by Christ Jesus." We may give out of our penury or our abundance, but God gives ACCORDING TO his riches in glory by Christ Jesus. Therefore we can never ask too much from such a bountiful giver.

The prescription.

"Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

Be not over-anxious about anything. It is human nature to worry about things, but the patient must not forget that

> When he worries he does not trust,
> When he trusts he does not worry.

Look at that letter he wrote. He prayed about it, wrote it, mailed it, and then sat down to worry about it. All that night he traveled with that letter as he tossed about on his bed, and arose next morning with a splitting headache. Instead of eating breakfast he pushed away his plate and watched in his mind's eye that letter reach its destination. He pictured the recipient of it, and held his breath as he listened to the answer being dictated. Then the next night he travels through the long weary hours of the night with the answer, and is surprised when the mail brings a different reply from that which he had expected.

"But in everything by prayer and supplication." When I was a young Christian I used to think that God was interested in all the big things that concerned my life, but it would be an insult to God to take the little details of everyday life to him in prayer. I have learned a different lesson since then. Our lives are not made up of big things, they are made up of little things. Listen to this tender loving rebuke for that restraining of prayer, that limiting of God, which restricts our petitions to the major concerns of life while it leaves unprovided for the minor ones. Those comparatively trivial events, those lesser circumstances of your history, are often those which you feel most keenly, which chafe the most sorely, and upon which so much that is important and momentous in your life depends. Let the patient learn the blessedness and appreciate the privilege of hallowing with prayer the minute details of daily life. Infinite as Jehovah is, he stoops to our little trials, little cares, little wants, little sorrows. Nothing is too small for God that concerns you, his loved child. Whatever affects you, be it a changed look, an altered tone, an unkind word, a slight, a wrong, a wound, a demand you cannot meet, a charge you cannot notice, a sorrow you cannot disclose, turn it into prayer, and send it up to God! Disclosures you may not make to man you may make to the Lord. Man may be too little for your great matters, God is not too great for your small ones.

"With thanksgiving." The patient has learned to ask God for things. Indeed, he takes everything to God in prayer. Has he learned to thank him when he sends the answer, or even before the answer comes?

When I was a young, inexperienced Christian worker I was going out one day to make a call. Just as I was leaving the house I turned to my hostess and said:

"I dislike visiting that home."

"Why?" she asked.

"Because there are three gossiping women in the house, and I find it very difficult to lead them into a spiritual conversation, so every step I take toward their house I pray, 'God help me, God help me, God help me!' "

"Do you thank him when you come away again?" was her answer as she waved her hand and turned toward the house.

Her question was a rebuke, but one that taught me a lesson I shall never forget, and now, no matter where I am when the answer comes to my prayers, I lift my heart to God with thanksgiving. We use good manners in thanking our friends for

favors: why should we not be just as particular with God?

The cure.

"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

When our Lord trod this earth he said, "Let not your heart be troubled." He did not say, "Let not your head be troubled": he knew our heads would be troubled many times. But this great specialist gives a cure for both heart and mind.

When I worked in Ireland I was conducting meetings in a market town. One night in the meeting I noticed a stranger, and was much interested in the prayer she offered during the prayer meeting which followed the regular service. Making it a point to speak to her as she passed, I learned that she had only arrived in town that day, and was staying at the only Temperance Hotel of which the town could boast, and at which I was being entertained. I invited her to my room the next morning, and there we exchanged experiences. The outstanding one of her experiences will illustrate the cure for both heart and mind.

When she was married twenty years before, she and her husband decided to give the tenth of their income to God. During the last year her husband raised some objections saying:

"It was easy to give the tenth when we made the promise, but now there are eight children to feed, clothe and educate, and it is not right to give away so much money."

Her answer was: "I should like to pray about it before we make our decision."

Several days passed, and again their minds reverted to the subject. The wife took the initiative and said:

"I have prayed about this matter, and the more I pray the more I think of the promise given to us when we covenanted to become tithers, 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' We have given the tithes, and God has given the blessing. I fear if we withhold the tithes God will withhold the blessing. So I have decided that so far as I am concerned I should prefer to do without some new clothes rather than rob God of his tenth, I should prefer to let the children go without some things they need rather than rob God of his tenth, I should prefer to do without some things I want for the house rather than rob God of his tenth. That is my mind in the matter, but since the money is yours you can do as you please."

She was the stronger character, and his answer was: "Oh, well, just as you say!"

As the Christmas season approached that year she was reviewing the past while washing the dishes one day. Business had been bad for months, and their income small. A dinner for poor people on Christmas day had been one of the things to which she never failed to send a contribution for twenty years, but this year she was unable to give her usual donation. Lifting her heart to God as she washed the dishes she said:

"O God, I am so sorry I cannot give that contribution this year! It has always been such a pleasure to give it in the past, but thou knowest our circumstances, and how sad my heart is because I have no money, and consequently the work must suffer."

Just then, like a flash, the question came: "Why not ask God to give it through someone else?" Acting on the impulse she dried her hands, went into the little parlor, and knelt at the table as she told God on her knees just what she had told him in the back kitchen. The burden lifted, a peace filled her mind and heart such as she had not experienced before, and she felt as sure of the money as if it were already in her hand.

That evening her eldest daughter came in and said: "Mother, hold your hand!"

Placing three coins there she said: "Mrs. So-and-so sent that to you for your poor people. She said you knew better where to send it than she did."

Leading her daughter into the little parlor she knelt once more, not to ask for anything, but just to offer her thanks to God for lifting the burden, filling her soul with peace, and then giving her the joy of sending the money herself. Was not that a cure for both heart and mind?

THE GIFT OF THE BIBLE TO CHINA: ROBERT MORRISON AND HIS SUCCESSORS.*

Rev. William I. Haven, D. D., LL. D.

There are certain reasons why it is appropriate that we should in this city, as well as at this time, celebrate the centennial of the completion and publication of Robert Morrison's Chinese Bible. At first it might be thought questionable, inasmuch as Robert Morrison was a Scotchman, his work was the work of the London Missionary Society, and apparently had no immediate connection either with the American Bible Society or with New York City. But let me bring to your attention the fact that when he started for China, in 1807, conditions were such in the relations between England and China that it was deemed best that he should come to New York and sail for China from New York. He came to New York and secured a letter of introduction from Mr. Madison, the American secretary of state, to the American consul at Canton, and armed with this American passport, so to speak, he sailed for Canton, arriving there in September. In the production of his work the American Bible Society made a grant in 1822, sending funds to assist him in the bringing out of his book. When it was completed he sent a copy of that Bible as a gift to the Society in recognition of its deep interest in him and the interest of the American people in him.

Fortunately a copy of that original Robert Morrison Chinese Bible is here in twenty-one volumes, one hundred years old at this present time, and you will be at liberty to look at it after the close of these exercises. It is also a felicitous fact that a grand-nephew of Robert Morrison is here, and a great grand-niece; so it is doubtful whether anywhere else in the world today the centennial of Robert Morrison's translation could be better celebrated, and more fittingly, than here in New York City.

China one hundred years ago was a closed land. No foreigner was allowed to enter it and reside in it, except for business purposes in certain specified ports; and it was a crime against the government of China for any Chinese to attempt to teach the language to a foreigner. Those were the conditions when Robert Morrison arrived. It was those conditions that caused him, after he had started to live in Canton, dressed in Chinese style, eating the food of the Chinese, to give up and go over to Macao, on the Portuguese island nearby, and to reside there for a little while. He stayed in Macao until he was employed, in 1809, by the East India Company as a translator; and as a translator and not as a missionary he spent his years in Canton in what was then termed the factory of the East India Company. They gave him his support, taking it off from the London Missionary Society, making it possible for him to do his work for them and at the same time to have a large leisure for his work of translation, not only of the Bible into Chinese, but also of other volumes of consequence that made him a very influential factor in the development of the opening up of that land later.

Not only was China a closed land at that time, but the Chinese language was supposed to be unconquerable. A Protestant missionary in 1800 declared that the Bible could not be translated into Chinese; that the task was a different task from that which had been before Martyn or Judson or others in the use of other languages and other vernaculars. They forgot, however, that the old Nestorian church had pushed over from the west into China and had left fragments of the Gospels translated from the Syriac many years before, and that there was in the British Museum at that time a harmony of the Gospels which had been translated into some form of Chinese. But, nevertheless, it was the unanimous opinion in that day that the Chinese language was a practically unconquerable language. Now, the theory of Christianity has been that every language should be conquered for Jesus Christ by the translation of the Scriptures into that language.

It was such a difficult language that one of the earlier translators said of the task of translation:

* Address at Robert Morrison Centennial under the auspices of the American Bible Society, December 28, 1923.

"It is a work for men with bodies of brass, lungs of steel, heads of oak, eyes of eagles, souls of angels, hearts of apostles, and lives of Methuselah."

Now, whatever may be the case as to the difficulty of conquering it, let me lead you to another thought, namely, that the Chinese language was well worth conquering.

I do not know how familiar this company may be with Giles' lectures on China, delivered, I think, at Columbia University some years ago. It should be a vade mecum for every person interested in China. All told in the briefest space, it is the most informing and interestingly informing volume on China that I know.

There is a chapter in it on a Chinese library that would arouse a great deal of enthusiasm in your minds, I am sure, if you were to read it.

Five hundred years ago—more than four hundred years before Robert Morrison,—a Chinese emperor, the third of the Ming dynasty, prepared an encyclopedia of all the ethics and poetry and philosophy and history, etc., of China up to that time, and had a staff of workers engaged on it in order that it might be the most perfect and wonderful book of its kind in the history of the world. Of that book, consisting at one time of something like eleven thousand volumes, never put into print but written out, two sets by the authority of this emperor, 33 volumes are in the Congressional Library in Washington. The only other place where there are anything like that number is in the Library of Education in Peking. There they have sixty volumes of the seventy that are known to be extant, the greatest and most extraordinary work that has ever been produced under the auspices of human leadership. This emperor was Yung Lo. His book is called Yung Lo ta tien.

What I want to bring out is that in this land of China you had five hundred years ago not novels and stories, but a seventh of a mile dictionary of the ethics, the educational policies, the achievements, the history, such as no other nation has had; and thinking and writing have been going on from that time. They had been adding to these things, and when Robert Morrison came and when the missionaries looked out into this land and its rich language, which somebody calls "the incredibly rich Chinese language," they said this rich language of China must be won for the teaching of the truth that is in the Bible. With its eighteen thousand and more characters, each one of them a picture, a thought, an expression of something living in the mind, with its picturesqueness, its intensity, the Chinese language is worth the study of the profoundest minds. And to introduce spiritual truth into it was a program of great purpose and high achievement.

Let me also add another thought: at that time, and since, China was a land deeply appreciating literature, and the literary approach was one of the great approaches of missions. Some of us who have been in China recently have discovered there the remains of the examination halls, the little cubicles into which the scholar went, and in which he was sealed, practically, until he had written out his thesis, or paper. When you have seen acres upon acres of such halls in Nanking and other cities, and realize that in Robert Morrison's time examinations were held all over the land, that the honors and dignities and leadership of the public went with the result of such examinations, and that the guild schools in each village and community trained its students to go up for those examinations, you have some idea of the appreciation of learning in that land. Even at the present time, when the old régimes with the examination halls have crumbled away, the appreciation of literature and of learning is there, and new educational systems are on foot, not only promoted by missionaries but by governmental and local support and backing, that will make it probable that in the near future the land will be filled not with examination halls, but with schools of learning and with a literary and cultured people who will appreciate profoundly the Holy Scriptures and all other Christian literature that may be introduced into that language.

Just a few words as to the conquest of this tongue for the Bible.

Robert Morrison worked during the leisure hours, as I have indicated, given him by the East India Company until 1810, when the revised and amended version of the Acts of the Apostles based on the copy

in the British Museum was published. That was the first book published by a Protestant missionary for China. It was not until 1823 that the Bible was completed and issued.

Robert Morrison's work was then practically over. His version was rather rigid, as you might expect,—a not altogether satisfactory version,—but it opened up the way.

Since that day up to the present time the processes of revision have been going on until a few years ago the complete Mandarin, or the Mandarin Revised Bible, was brought out, the work of a group of scholars chosen by the missionaries and their Chinese co-laborers, who worked for forty years on that version.

Translators like Dr. Wherry had been contributing at the same time to the translation of the Bible into the classical language, which was the original written language of the transactions of government and the higher literature of the people. This Wenli version was completed about the same time, after as many years of labor.

Those were two great triumphs, those two Union Versions. But I should not be true to this story if I did not tell you of a Roumanian Jew who came over to this country and studied at the General Theological Seminary in this city, and made of himself so fine a scholar that they wanted to retain him on their faculty. He said, however, that he felt called of the Spirit to go to China to translate the Scriptures. Going over there, he gave his life to the translation of the Scriptures. Rheumatism so fastened on him that he could only use the middle fingers of each hand, and sitting at a typewriter in days of great weariness, with those fingers he completed what he called his "two-fingered Bible," translated into Wenli; and Bishop Schereschewsky's version is one of the most extensively used versions of the Scriptures in China this day.

There are forty-nine or fifty listed in our annals of those with whom our Society has coöperated in the translation of the Scriptures into the Chinese language, these Wenli, Mandarin, Bishop Schereschewsky versions, and all the dialects or colloquials. One of our vice-presidents was amazed the other day to find eighteen different dialects spoken in England, and that the Gospels had been translated into these eighteen different English dialects. He said, "Even today you can go into Yorkshire, and then go over to another county, and even clerks in banks could not well understand each other." Very much more is this the case in China. The people in the Hinghua region and the Soochow region and the Fukien provinces, etc., require certain dialects for understanding each other. The Scriptures have been put into these dialects or colloquials until now there are thirty-nine different Chinese languages into which the Scriptures have in whole or in part been translated.

That means that nearly the whole field has been conquered, that this great task which was undertaken by Robert Morrison only one hundred years ago has been completed. Only a few southwestern dialects on the borders of Siam and Tibet are still needing the consideration of the missionary effort. Little remains to be done until in time Chinese Christians shall themselves take up the task. The missionary work is almost over.

When it comes to publication, Robert Morrison's work was done on a British East India press, for which they furnished the printers also.

These were Chinese Bibles, not made as a literary achievement: they were intended to circulate among the people and influence the minds of the people.

Robert Morrison wrote to the American Bible Society on March 24, 1822: "The free dissemination of the Bible in China proper is yet impracticable; which is also the case with all books that exhibit the claims of Jesus and treat of his salvation. May the day soon come when the reverse will be the case!"

That year a thousand of his Testaments were circulated, none of them in China proper, but over in Macao, down as far as Java, among Chinese along the coast. Ten years later a great missionary writes, "You may rest assured we shall drain your funds, for we have a large nation before us, and if only the hundredth Chinese was to receive a Bible from you, a ten-years' income would not be sufficient to defray the expenses." He says, "The doors of the Celestial Empire are slowly swinging open on their hinges."

Sixty years later Christian Chinese women presented to the Empress Dowager a Chinese Bible, which she accepted from them.

Last year the circulation throughout China proper, with the various agencies at work, was 6,389,000 copies of the Scriptures. Since Robert Morrison's day up to the present the total is over 90,000,000 copies. That simply shows the result of that man's vision and of those who with him and after him have sacrificed and labored to carry out his efforts.

This has not been done without martyrdom. This has not been a bloodless victory. The victories of the cross have never been bloodless victories. But it is victory.

When Jerome of Prague was put to death in martyrdom he uttered these last words: "Post centum annos vos cito,"—"When one hundred years have passed I summon you to judgment." A hundred years have passed. We have done much. Have we done our duty in the task that Robert Morrison undertook?

THE UNITY OF THE BODY OF CHRIST.*

Robert E. Speer.

The Federal Council of the Churches is nothing but the servant of the denominations that called it into being. It has no life but a derived life, no authority but a delegated authority. This life and authority the constituent denominations could withdraw just as it was by their action that it was bestowed. It was created to minister to their collective wants, to serve their common needs. The last fifty years have taught us some great lessons with regard to the relationship of the fundamental principle of the gospel to institutions as well as to individuals. We have seen clearly that the organizations that seek to save their lives lose them, and that the organizations that seek to lose their lives save them. The principle which ought to control the Federal Council is the principle of non-boastful, un-selfseeking service.

The Federal Council can best minister to the churches if the churches themselves are ready to meet a few clear and simple conditions.

Need for a Common Mind.

In the first place, if the Federal Council is to render that help to the churches which they need and which it ought to render, the denominations themselves must discern more clearly than they do just what is the business of the church, what its duties are, and what its problems. There is a great deal of confusion in our churches as to just what the church is, what it ought to be and ought to do, and that confusion needs to be clarified.

The churches would be vastly stronger and more effective in their own distinctive denominational character and action, and could use far more fruitfully and powerfully their common agency in this Council, if they could come to some clearer common conception of their real duties and their true interests and their most vital problems, and if they could discern—as they surely would in case they reached those clearer conceptions,—how large is the measure of their unity in these things, how kindred and similar they already are in their character and work, and how fully prepared for and desperately in need of a collective agency through which to express the unities of spirit and purpose and activity and duty which already exist.

What is the fundamental business of the church? Is it not twofold, a testimony and a task? There are other elements, but these two are fundamental.

Now we do not see clearly enough either the character and content of this testimony or the nature of the task. The testimony embraces metaphysics, ethics, history and experience,—all of these. It is amazingly rich. It is no wonder that it takes diverse forms with different bodies of us. It is to be delivered both by teaching and by life. No wonder it is only inadequately uttered by any of us. But the really wonderful thing is the measure of similarity and unity which all our versions of the testimony reveal. Looked at from outside, from the non-Christian religions or from the philosophies which reject the Christian revelation at home, our evangelical churches

* An address delivered at the annual meeting of the Executive Committee of the Federal Council of the Churches at Columbus, Ohio.

seem to be marked by a unity so thorough that it is difficult to authenticate its divisions to such an external view. We have already in the common body of our testimony a base of unity far deeper and broader than we have discerned, which makes possible and necessary a larger measure of common use than we have thus far made of our common instrument in this Council.

And what is the task of the church? Here there sometimes appear to be wide variances. Some regard nothing human as alien to the proper function of the church. They would carry the church into any field, or bring any element of human life and action into the church. Others hold a theory of the spirituality of the church which would keep it separate from the state and from the grapple of economic and social questions. But even the churches which take this view in its fullest measure perform marriage ceremonies for the state, enter the field of education, and provide for social fellowship. Here are three as fundamental recognitions as could well be conceived of the task of the church to deal with life. The only remaining question is one not of principle, but of expediency and degree. As in the matter of testimony, so also with regard to task, our evangelical churches have already a far larger community of view than they have acted upon. If they will realize this they will serve themselves through this Council in new and richer ways.

There is need of a great deal more unflinching and courageous thinking in the present day on these questions of the church's testimony and task, and as surely as we do this thinking we are going to uncover a far larger possibility of community of action than we have thought existed. Progress in the reunion of denominational families would be of great help in this. We have been passing in some of our denominations through a very interesting experience analogous to that which confronts us in our interdenominational agencies. Agencies of this, that and the other denomination had grown so numerous that some of our denominations, inside themselves, had become hopelessly confused, and set about to work out the simplification of their own organization. Some of the bodies which have done this are amazed at the results. If in like manner we could only bring our great Protestant communions into half a dozen homogeneous bodies, it would present us in this field of action with a new and simplified situation which would, I believe, multiply our power many-fold and make our collective action more easy, more extensive and more effective.

In the second place, in order that the Federal Council may better serve the churches, it is desirable that the churches should cultivate and cherish a sense of ownership over the Council, and exercise an actual control.

The Council is not something which the churches set up to become an agency independent of them, acting by its own authority: it was set up as a tool belonging to and to be directed by the churches which created it. I know that it is difficult to secure the fact of such control by the churches, and even more difficult to assure the feeling of the churches that they are exercising such control. This is due in part to the huge size of our country. Democracy can function here only representatively, and just now democracy wants to exercise direct action and is reluctant to trust representatives or to feel that it is acting at all if it acts representatively. There is a great deal that is wholesome in this mood. And I am not of those who think that the Holy Spirit cannot supply a collective guidance to society as effective as the leadership of society by selected individuals. Nevertheless, representative action is simply unavoidable, and our problem is how to govern the Federal Council by denominational representatives and at the same time to have the denominations feel honestly that they are really directing the Council, and determining what it shall say and what it shall not say, what it shall do and what it shall not do. Of course the trouble is within the denominations themselves. Each one of them has almost as many elements in it as there are different denominations in the Federal Council, and no one man or small group of men can adequately and completely satisfy the full denominational consciousness. The only possible corrective here is a fuller practice of Christianity among us, a fuller unselfishness and wisdom on the part of

denominational representatives, and a fuller measure of brotherly confidence and trust.

In the third place, the denominations should actually utilize this Council for their collective tasks and for the new common duties which arise, instead of leaving these to individual, independent undenominational agencies.

These have their place. Often something needs to be done involving more risk or a more advanced action than the whole body of any one denomination, still less the great body of all the denominations, is prepared to take. Of course we might reproach the leadership of the denominational or of the interdenominational agencies for not choosing the path of radical advance, but they are no doubt wise and right in their policy of trying to hold the whole body together for the maximum of collective action, even though this means slower progress than the bolder spirits desire. The bolder spirits are sometimes right and sometimes wrong. But apart from this, the single fact is that again and again tasks have come to the churches about which there was and could be no question at all as to their common mind, and yet the churches have had no agency with which to attend to them, with the result that they have been done by other organizations, and the churches have seemed to be and have often been accused of being remiss and ineffective in consequence.

"No Divisions among You."

And now, the last and most important thing. In order that the program of the churches through the Council may be realized, and that it may serve the churches as they ought to be served, there must be more of a spirit of trust among us, inside every denomination and between denominations. There must be more of a spirit of personal, denominational and interdenominational trust.

We must quit this business of partisanship, quit calling each other by factional names. St. Paul would have none of these names or parties,—not even a Christian "party" in the Corinthian church. There was one church, and one foundation for that church, and no man could prescribe any other, and that foundation is Jesus Christ our Lord.

We know how many names are being bandied around today. A man is called a rationalist, a reactionary, a radical, a liberal, a conservative, a fundamentalist, a modernist. There is a sense in which every man ought to be every one of these things.

Every Christian ought to be a rationalist: not in the sense of denying revelation or of limiting the infinite fulness of its meaning to his finite and exclusive interpretation, with its accommodation of texts and its ignoring of truth incompatible with his rationalization, but in a nobler sense Christianity is the richest reason. It is the acceptance of the divine invitation, "Come now and let us reason together, saith the Lord!" It is the readiness and ability to give a reason for the hope that is in us. It is the possession of the mind of Christ. It is the offer of our bodies, of all there is of us, as a reasonable service. We believe the Christian revelation rather than the illumination of Buddha, and the Bible rather than the Koran, on rational grounds. And how otherwise can we convince others?

Every Christian ought to be a reactionary. "Back to Christ" is a true cry, not in the sense of getting rid of Paul, as though Paul had veiled the real Christ instead of giving us by the Holy Spirit the rich and authentic conception of him, a conception still far beyond our partial and timid apprehensions. Christ is our supreme need, and the road back to him, let men call it reactionary if they will, is the one sure and right road. One may say of Christianity what Professor Taylor of St. Andrews says of philosophy: "If we are to be philosophers in earnest we cannot afford to have any path which may lead to the heart of life's mystery blocked for us by placards bearing the labels 'reactionary,' 'unmodern,' and their like . . . . As for 'reaction,' no one but a writer in a revolutionary journal would be fool enough to use the word as in itself an epithet of reproach. Most persons who have a bowing acquaintance with mechanics know that you cannot have an engine in which there is all action and no reaction, and most sane men can see that before you pronounce a given reaction good or bad you need to know what it is reacting against. If a man who wants to go east discovers that he is walking west, he is usually reactionary enough to go back on his steps." What does the

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world need more today than a reaction to Christ?

Every Christian ought to be a radical. His concern must be with the roots of things. Make the tree good and its fruit will be good was the principle of Jesus. He went radically to the seat of the sickness and evil of the world, and passing by all superficial treatments proposed to deal with it root and branch. He was no temporizer, and he abhorred hypocrisy and cowardice. His gospel was and still is the cleanest and clearest of all radicalisms.

Every Christian ought to be a liberal, a man of freedom, a believer in freedom, a preacher of freedom. "Then said Jesus, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. . . . . If the Son shall make you free, ye shall be free indeed." And this was Paul's conception of Christianity: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," neither the old yoke nor any new one, including the bondage of labeled partisanship.

Every Christian ought to be a conservative, a guardian of the great inheritance. His song is, "A charge to keep I have." He has a faith to hold and to perpetuate, a temper to keep, a love to abide in, a commission to fulfil, a gospel entrusted to him which he is both to preserve and to share, a name for which to live and die.

Every Christian ought to be a fundamentalist, building on the only foundation which can ever be, which is Jesus Christ. He is the head of the body. He is the chief cornerstone. He is the way, the truth and the life. He is the one name above every name. There is no other foundation than Christ. And Christians are those who know this, and in whom this is made known. And this rock is beyond all shaking. For "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and"—mark well the following words!—"Let every one that nameth the name of Christ depart from iniquity!"

And every Christian should be a modernist, an instructed scribe of the kingdom bringing forth from his treasures things old and new, walking with and living in him who said, "Behold, I make all things new!" ever putting off "concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and being renewed in the Spirit of his mind, putting on the new man, which after God is created in righteousness and true holiness," open to the ever enlarging illumination of the Spirit who was promised as our leader into all truth, and looking for the new heaven and the new earth.

The truth of God is greater than any one party can claim or any one title but Christian can cover. What we need is the New Testament conception of its fulness and of its communicability to the whole body alone. Only the whole body of Christ is competent to know and experience the whole faith of Christ. This was St. Paul's view: "That we may be able to apprehend with all saints"; "We all with open face beholding are changed"; "Till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the fulness of the stature of Christ." Let us desist from the labels and the epithets, and be open to the full truth, which as yet we all know, as Paul says, only in part, and which we shall know fully only as we all join together and are comprehended by the Spirit in the unity of the body of Christ.

This is the last need of which I would speak, the need of a comprehension of all in the truth. This is not a compromise of the truth: it is partisanship and contention which compromise it. We are preaching peace to the nations. Let us make that preaching effective by winning a fuller peace ourselves in a fuller unity of faith and life in our one divine Lord and Saviour. For my part, I want no label but Christian, and mean to try to call no brother Christian by any other name.

If the churches desire, as they surely need, a more effective common service and fulfilment of common duty, this is the essential thing: "Let brotherly love control! Let brotherly love control!"

Please find enclosed check for $2.50, for which renew my subscription for one year and send me Moffatt's New Testament. I regard the RECORD one of the very best, if not the best religious magazine with which I am acquainted. I find in it the true fundamentals emphasized, and this matter is so important just now.—Rev. G. C. F.

PERSONALIA.

Dr. Harris E. Kirk of Baltimore plans to go to China this summer at the joint invitation of the China National Christian Council and the Kuling Convention committee, and will speak at conferences at Pei-tai-ho and Mo-kan-shan. He will sail in June and return in September.

At the invitation of the World's Boys' Work Committee of the Y. M. C. A. which has its headquarters at Geneva, Switzerland, **Mr. Basil Mathews of London** is to become literary secretary for the production of literature for boys and the leaders of boys of all nations. For this special work Mr. Mathews is supremely well adapted. His earlier books for boys were on a very high plane of excellence, and made a powerful appeal to boys. Mr. Mathews has the Christian international spirit which will be deepened by living, as he is to do, for part of each year in a new country.

James Bronson Reynolds.

In the death of James Bronson Reynolds at his home in North Haven, Conn., January 1st, there passed away one of the pioneer secretaries of student Y. M. C. A. work. Graduating from Yale University in 1884, and after a year's study abroad entering upon his theological course in 1885, he graduated from the Theological Seminary at New Haven in 1888. Then, after a year's work as secretary of Dwight Hall at Yale University, he began an itinerant work in Europe among the college students of Great Britain and the Continent. For more than three years he continued this work. His arduous application to duty and the continual strain of traveling proved too much for his health, and he broke down. Returning to America in 1893, he entered the work of Hull House in Chicago, and later became director of the University Settlement in New York. In this way he was led into politics, and as a member of the State Tenement House Commission he was closely associated with the late President Roosevelt, who appointed him a member of a special commission in 1906 to investigate the Chicago stockyards.

Throughout his active career Mr. Reynolds was an indefatigable worker, applying himself with unselfish devotion to every task. Although in later years his work was less distinctively religious in its character, yet the spirit which prompted his service was no less truly Christian than when in earlier manhood he was in Y. M. C. A. work. All service rendered in behalf of his fellow men, and with the direct purpose of the extension of the kingdom of God, was in his judgment Christian service, and to this ideal he was true throughout life.

In recent years Mr. Reynolds had to observe limitations, owing to an overstrained heart, but even then, to the very limit of his strength, he gave himself to every good cause. He had a genius for friendship, and his going will be mourned by all who knew him through more than thirty years of active service.—W. R. M.

Henry Burt Wright.

Paul Dwight Moody.

Thirty years ago this summer on a picnic I met a lad a year or two older, to whom I looked up greatly because he was about to enter that mysterious world of college for which I had to wait a few more years. But even more than this superiority, something about the boy himself impressed me, —he seemed at once so friendly, so kindly, so mature, and yet withal so thoroughly a boy and companionable. Afterwards when I entered college in his last year our acquaintance became a prized friendship. I roomed with his brother, was often in his home and he was often in mine, and when years later I was married he was my best man. I never knew a better or more Christ-like man. His premature death last December is a loss to the cause of Christ, especially among young men. He had attained in youth the thoughtfulness and sanity of a man, but he preserved into manhood the eagerness and the frank simplicity of a boy, despite his scholarship and his great development. This was Henry Burt Wright.

As an undergraduate at Yale he was most active and useful. His classmates early voiced their thought of him by electing him a deacon of his class. He was active in the work of the Christian Association, eventually its president, and on his graduation was invited to become the resident or graduate secretary. It was during these three years that I knew him best.

What confessions he heard, what help he gave to men struggling with temptations, no one will ever know. During his course honors came thick upon him from faculty and students, including membership in "Bones."

It was on the completion of his term as secretary that he faced the question of life work. The ministry made a strong appeal but he went away to some small country hotel and shut himself up alone to prayer and the study of the Word of God. He came back to us three days later, clear in his mind that he could serve God best, and that it was God's will that he should, by following the openings afforded by teaching. So after a little more study he returned to become a member of the faculty of Yale College. With one change, from the faculty of the college to the faculty of the Divinity School, that was his life. The war, it is true, brought a serious interruption, for after the customary prayer and thought he threw himself into work among the soldiers with the same selfless abandon with which he did everything, and he made his impress on the men who came under his influence at Camp Devens, where he was in charge of the religious work.

Three things marked him. His belief in prayer was the first. It was a part of his very life. Nothing was ever decided apart from it. He could, if he would, have written volumes on the way in which his prayers were answered. Nearly akin to this was his belief in the will of God. De Laveleye has said, "There is in human affairs one order which is best. That order is not always the one which exists, but it is the order which should exist for the greater good of humanity. God knows it and wills it: man's duty is to discover it and establish it." Henry Wright might have said this: it was certainly his creed. The third factor in his life was his belief in, and experience and skill in, personal work. He was always in these matters more individualistic than general. I question if the social gospel ever became a dominant issue in his thought or life. He saw men as John tells us Jesus saw them, as individuals, and went out for them as such. Here he was at his best,—able to adjust himself to the wealthy young rake or the serious, sober young skeptic. He seemed to have an almost uncanny knack for this, as Drummond is said to have had, and to have put his finger on the very spot in the man's life which needed awakening. And when he went after a man he was like a hound on the scent.

Despite his premature death—he was in his middle forties,—his was a singularly well rounded life. Every moment had been crowded full of work and of play, for in the summers he had combined work with the country boys of his summer home and gotten near their hearts by his activity on the baseball field. He had the handicap of ill health, and had for a long time to conserve his strength to the utmost, but few realized this. He was one of the most brilliant students as an undergraduate Yale ever had, but at the same time it is doubtful if any man living had a more intimate knowledge of Yale athletics for the last twenty-five years. The last time I saw him was in the drenching rain of a Yale-Harvard game at Cambridge, wet but elated over a Yale victory.

Henry Burt Wright was a singular combination of the gentleman, the scholar, and sane but passionate lover of the souls of men. The words which Rudyard Kipling wrote of Wolcott Balestier might well have been written of him:

Scarce had he need to cast his pride or slough
the dross of earth:
E'en as he trod that day to God, so walked he
from his birth,
In simpleness, and gentleness, and honor, and
clean mirth.

Northfield Summer Conferences, 1924.

Young Women's Conference, June 20-28; Women's Interdenominational Home Mission Conference, July 7-14; Conference for Women's Foreign Missionary Societies, July 14-22; Conference of Religious Education, July 23-August 1; General Conference of Christian Workers, August 2-18; Christian Endeavor Institute, August 18-25.

For information regarding the purpose and character of these gatherings, courses of study, speakers and teachers, accommodations, etc., address: Ambert G. Moody, East Northfield, Mass.

Men are clamoring for religious liberty. What they really want is irreligious liberty.

OUR BOOK TABLE.

The Study of The Bible.

Ideals of the Early Church: The Religious Ideas of Acts, by W. M. Grant. Pilgrim Press, Boston. 192 pages.

Not an exposition of Acts, but a learned topical study which in its ramifications must say nearly all that is to be said in small compass upon a variety of topics.

Mr. Grant has the highest esteem for Luke and his writings. He adopts Harnack's eulogy of Luke, "This Greek enthusiast for Christ." His whole attitude is based upon the ability and reliability of the record. Acts is the book of Christian origins, thought and life. Luke here expresses his own point of view with a layman's directness and simplicity.

The topics to which chapters are given are 16 in number, and are such as these: "The Spirit in Acts"; "The Notes of the Early Church"; "Stephen the Pioneer"; "The Contact of Christianity with Occultism"; "The Women of the Early Church"; "Jesus in the Primitive Church." Mr. Grant is posted on the latest scholarly research, and also on the opening up of the spiritual content of Acts by preachers and teachers, so that the book affords the reader a concentrated impression for personal appreciation and for suggestion as a source book in one's ministry.

Introduction to the Study of the Bible (An), by John Robert Van Pelt. George H. Doran Co., New York. 394 pages. $2 net.

The usual lines of information that constitute Biblical Introduction are written up agreeably and well, including toward the close the Bible in the church and in the world. In dealing with "The Bible in the Making" and elsewhere the author popularizes the documentary theory of the Pentateuch and other theories of higher criticism, and his Bibliography is almost exclusively modernist.

Let Us Go On; The Secret of Christian Progress in the Epistle to the Hebrews, by W. H. Griffith Thomas. Bible Institute Colportage Association, Chicago. 198 pages. $1.50 net.

Hebrews is approached, analyzed, expounded, with spiritual progress as one of the main themes, if not the main theme, of the epistle. The text is divided into 40 sections, usually averaging about 10 verses, though in a few cases a verse or two furnishes the theme of a chapter.

Dr. Griffith Thomas favors the authorship of Paul, with Luke as an alternate suggestion. The author's purpose was to lead some definite group of Hebrew believers from a rudimentary to a more mature knowledge of Christian truth.

Making and Meaning of the New Testament (The), by James H. Snowden. Macmillan Co., New York. 311 pages. $2.50.

Dr. Snowden is a lucid, forceful teacher and writer. At page 117 he begins an expository narrative of the historical contents of the New Testament, in chronological order and divided into short sections by incidents or topics. The earlier part of this closely printed book is introductory, showing the Jewish, Greek and Roman backgrounds of the New Testament, the general characteristics of the Gospels and epistles, and discussing questions of historicity, authorship, purpose, etc. All in all, then, we have a handbook such as every student ought to master before he can pretend to know the New Testament.

Old Testament in the 20th Century (The), by John Lewis. George H. Doran Co., New York. 189 pages. $1.50 net.

This young English preacher says he could find nothing on the Old Testament to suit him. Robertson Smith, Driver and Kent are beyond the average layman. Other works named in the Introduction are too thin. So he just had to write a book of his own if the Old Testament is to be of any practical value today.

If you want to know how different the Old Testament really is from what you think it to be, let John Lewis enlighten you!

Pastoral Epistles of Paul (The): An Exposition, by Charles R. Erdman. Westminster Press, Philadelphia. 158 pages. $1.

Dr. Erdman suggests that the Pastoral Epistles have special appeal for foreign missionaries, as they were written to those in charge of infant churches in lands only partly evangelized; but of course they are also invaluable to all pastors and all who wish to know the essential organization and doctrine and life of the early church.

A general Introduction covering the three epistles is followed by a special Introduction in each case, with skeleton outline, and exposition by sections. The presentation follows the plan of the previous books by Dr. Erdman, and is on the same high level of understanding and application.

Preacher's Old Testament (The), by Edward Mack. Fleming H. Revell Co., New York. 158 pages. $1.25 net.

The author is professor of Hebrew and Old Testament Interpretation in Union Theological Seminary, Richmond, Va. The contents of this book constitute last year's Stone Foundation lectures at Princeton Theological Seminary.

It is a treat to read the book. Dr.

Mack sets himself the task of revealing the meaning of the Old Testament as a direct message of God to man, and as a treasure store of devotional and sermonic material. There are fallow places in the Old Testament that have never been worked, he says. Every man must devour and digest the Bible for himself. Dr. Mack has grown weary of radical criticism with its hollowness and vandalism, and has the conviction that "the Old Testament has suffered a frame-up at the hands of its scientific friends." However, what he deals with now is the material of the Old Testament, and he proposes to apply to it his own conservative and believing methods of study.

From this vantage point he proceeds with the Old Testament's literary values and influence, historical values, dramatic and imaginative elements, moral message, sound philosophy, and Messianic heart.

He knows what he is talking about, and sets forth his ideas readably. It is a book that rears barriers against the flood of radical theories with which some are trying to gold-brick the people.

Prophecy and the Prophets, by Barnard C. Taylor. Judson Press, Philadelphia. 143 pages. $1.25 net.

The author is professor emeritus of Old Testament Literature and Exegesis in Crozer Theological Seminary.

He gives here a brief constructive study of the characteristic features of prophecy so as to elucidate the prophetical portion of the Old Testament.

Part I defines prophecy, its interpretation and relation to Israel's history, and the special work of the prophets. Most interesting is a chapter on "Prophecy as Scripture," defending the fuller and wider purpose of prophecy as being more than a contemporary message: its great truths were to form part of the body of sacred Scripture, with the Messianic kingdom as theme.

Part II takes the prophetical books in order, gives the political, social and religious backgrounds of each, analyzes them, and brings out the course of thought in each chapter or minor division.

Reasonable critical views are fairly stated, but rarely urged, for the author's own standpoint is conservative, and he knows bread from stone.

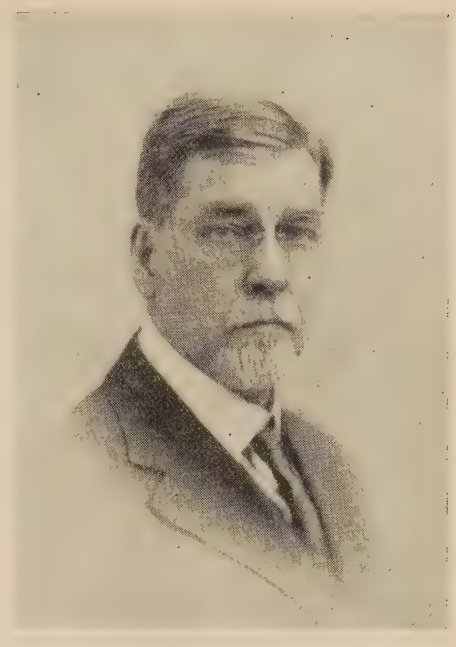
Psalms (The Book of): A Revised Version, by W. M. Furneaux. George H. Doran Co., New York. 272 pages. $2 net.

Dr. Furneaux' purpose is to offer a fresh rendering of the Prayer Book Psalter with reference to its use in the Anglican church. Thus the psalms for morning and evening prayers for the month are so indicated.

As a revision, Dr. Furneaux has taken advantage of all known texts, especially the ancient versions. "Notes" at the end offer justification for adopting one reading rather than others. The translation reads smoothly.

Dr. Furneaux has paid careful editorial attention to the printing of the psalms. Pronouns referring to God have initial capitals, thus avoiding ambiguity in a few cases. Hebrew parallelism is marked by separate lines. Divisions in psalms are marked off by spacing. Refrains and doxologies are printed in different type. Antiphonal singing and spoken passages are designated by marginal spacing. And so on.

The whole result is not revolutionary, especially as compared with the Revised Versions, but fresh meaning and interest are afforded by the changes introduced, especially at hard places. Each psalm is given a topical title.



Dr. James Snowden (p. 210).

Speaker's Bible (The): St. Luke, edited by James Hastings. Speaker's Bible office, Aberdeen, Scotland. 480 pages. 2/6.

Herein Dr. Hastings has brought together the richest kind of comments by the ablest preachers in the English language. The volume has pleasing format, with clear type, good margins, and a general appearance which invites not only reading but companionship. As such it would make an excellent giftbook.—F. L. D.

Translation of Luke's Gospel with Grammatical Notes (A), by A. T. Robertson. George H. Doran Co., New York. 242 pages. $2.50 net.

Dr. Robertson's acknowledged mastery of the Greek New Testament was never better displayed than in this translation of the third Gospel. The "good news" as Luke told it takes on fresh significance with Dr. Robertson's clear, forceful English, using, as he does, modern turns of word and phrase to bring out the fine shades of meaning in the Greek.

The translation is happily supplemented with a series of brief and often technical notes, in which the gifted author gives the student the benefit of his comprehensive knowledge of Greek by enlarging on the meaning of important words and expressions, with alternate readings and translations, grammatical hints, etc.

Women of the Bible, by Annie Russell Marble. Century Co., New York. 315 pages, illustrated. $2.

A complete study of womankind and women in the Bible, significant (1) in its comprehensiveness and (2) in the fact that the author is a woman.

Her effort has been "to vitalize women who are mentioned in Biblical literature as fully as is possible from historical sources and sympathetic imagination, to make them somewhat more real and to accentuate their humanity in its relation to their own times and to ours." She certainly succeeds in this admirably.

Ignoring her views about "Yahweh the tribal god" and allied conceptions of the early Biblical material, the reader is treated to analysis of character and to summarizing of characteristics, to generalization and to individual biography, affording new information and new views. We judge that every reference to woman in the Bible has been noted, studied, sorted into its proper references in chapters on

The Hebrew Woman in Her Home;

Wives of the Bible, Some Wise and Some Foolish;

Mothers in Israel;

Women in Patriotic and Religious Service;

Friends and Coworkers.

Here is a study of woman that applies today when you get below the veneer and trappings of modern society.

The Bibliography at the end of the book lists "Poetry, Drama, Fiction, Portraying Individual Women in the Bible," "Some Noteworthy Music Which Interprets Certain Women of the Bible," "Books of Biblical Art and Famous Pictures Revealing Women of the Bible."

Character Studies.

Art Thou A King, Then? A Presentation of the Life of Our Lord Jesus Christ for Today, by J. Parton Milum. George H. Doran Co., New York. 158 pages. $1.25 net.

The author's purpose is to present the figure of our Lord from a single point of view, that of his claim to kingship: first of all king in his own consciousness, then rising to that kingship in the consciousness of the race. His earthly life is reread in the light of this clue. Christianity thus becomes understandable to every one as loyalty to him.

The senses in which the author uses terms, the way he meets anti-Christian objections, and the lines on which he works out his thesis as a whole, will not appeal to all schools of interpretation, but at least he has a reverent, constructive purpose which may win some who will not listen to hackneyed teaching and testimony.

Best Bible Tales (The), Old Testament, by Nellie Hurst. Fleming H. Revell Co., New York. 224 pages, illustrated. $1.50 net.

Young people are led through the Old Testament from the creation to Nehemiah in 45 chapters. The author's experience in story-telling was gained in public school and Sunday school. She supports each story by giving at the end of each chapter the appropriate Bible references, the "Story Theme" in a few words, and a "Summary" that briefly gives its historical connections or special significance.

The numerous pictures are an attractive feature.

Character of Paul (The), by Charles Edward Jefferson. Macmillan Co., New York. 381 pages. $2.25.

An outstanding book, for it represents the mature study of a distinguished author.

Listen to Dr. Jefferson:

"For over 30 years Paul has been one of my favorite heroes. Through all that time I have lived with him almost constantly. For 13 years I made it my practice each succeeding year to carry with me for the summer one of his letters, and make it my special study. I read the letter again and again. I read everything of value on the letter which I could find, meditated on its contents, pondered the problems it suggested, communed with the spirit of the man who wrote it, prepared a sermon on it, and finally made out a list of a hundred questions for the assistance of my people in their study of it through the following year. In this way Paul became to me more and more a living man. I feel I know him better than any other man who ever lived."

Dr. Jefferson's plan is first of all to unfold his ideas of Paul the man: not the story of his life or teachings, but the features of his soul. He feels that Paul is not known in his personal character, largely because of the way he has been handled by biographers. So Dr. Jefferson would lay aside Calvin and the rest, and steep himself in the Acts and epistles.

This done, he marshals in 23 chapters all

he finds about elements in Paul's character, —his sincerity, sanity, courage, limitations, etc.

Is there any more efficient way to study a Bible personage than this?

Famous Figures of the Old Testament, by William Jennings Bryan. Fleming H. Revell Co., New York. 242 pages. $1.50 net.

Familiar Old Testament personages take on new interest as they become the subject of Mr. Bryan's discourses. Here are 34 of them, from Abraham to Malachi, including several kings and prophets not always comprised in such lists.

The title of each chapter designates an outstanding characteristic of the person under consideration,—thus, "Rehoboam the Autocrat," "Amos the Herdsman-Seer,"—but before you read through the chapter you have a good grasp of all the Bible reveals.

These choice delineations were first given at Mr. Bryan's famous winter weekly Bible class at Miami, Florida, and they retain all their popular appeal in print.

Sons of Jacob (The) and Their Tribal Blessings: Character Studies, by Thomas Tully. George H. Doran Co., New York. 226 pages. $1.75 net.

Expository studies of distinct freshness and ability. "Poor Reuben!" the book begins, "he fairly got a knock-out blow that day when as the eldest of the family he took his place at the head of his brothers by his father's bedside." Could you help reading on, to see how the episode ended?

The contents are presented under these captions:

Reuben, the Unstable
Simeon and Levi, Evil Confederates
Judah, the Prodigal Son
Zebulun and Issachar, Helpful Partnership
Dan, the Subtle
Gad, the Undaunted
Asher, the Favored
Naphtali, the Highlander
Joseph, the Greatly Blessed
Benjamin, the Wolf.

In addition there are chapters on "The Lion of the Tribe of Judah, True Kingliness" and "The Names on the Gates: A Vision" (Ezekiel 48. 31-34; Revelation 21. 12, 13).

The plan is to assemble Scripture references and use these in exposition and application. Some pleasing results follow. Thus the study of Asher (Happy, Favored) leads to Anna the prophetess of Luke 2. 36.

Mr. Tully has favored us with a stimulating series of essays. They were first given as Sunday afternoon addresses.

Twelve Great Questions about Christ, by Clarence E. Macartney. Fleming H. Revell Co., New York. 221 pages. $1.50 net.

Dr. Macartney is a recognized leader of the conservative majority within the Presbyterian church. Here we have a forceful defence of his beliefs about Jesus Christ, answering a dozen questions such as "Was Christ Born of the Virgin Mary?" "Did Christ Fulfil Prophecy?" "Will Another Jesus Do?"

The essays are able, plain spoken, aggressive, founded upon Scripture and well reasoned out. Dr. Macartney makes out a case that can only be countered by rejecting Scripture.

Biblical Themes.

Bible Doctrines, by Wm. M. Smith. Union Bible Seminary, Westfield, Ind. 204 pages. $1.

A clear primer of evangelical Bible doctrines. In the chapter on immortality eternal existence is distinguished from eternal life; Jesus is said to be the only person who now has immortality; the soul of man is not inherently immortal, but the new-born become so at the resurrection; conditional immortality is said to be wrongly used for conditional existence. The reader must watch his step here and there.

Church at Prayer (The) and the World Outside, by Percy Dearmer. Pilgrim Press, Boston. 256 pages.

The book has to do with public worship, as distinct from creed and service. It starts from the doubtful point that Christendom is leaving the church, and unless the drift is stopped it will take centuries to recover.

The chief value of the book, it would seem, lies in its challenge. Dr. Dearmer is by way of an Anglican free lance, untrammeled in his thinking, unafraid in his activities. Just now he is associated with Maude Royden in special community work in London. He is advertised as professor of Ecclesiastical Art in King's College, London. The book evidences his ability, scholarship, wide study and experience, utmost loyalty to Christ and church. Therefore we say it is a challenge, since the average reader will hesitate or disagree with the author much or most of the time.

He starts with an examination of the teaching of the Master, and here the reader gets his first jolt: for Dr. Dearmer assumes that Mark and Q are the only reliable sources of information, and so he rejects the fuller teaching of Matthew, Luke, John and Paul as later accretions. Of course this strips the doctrine of Jesus and prayer of much of its usual content. The residuum is that prayer is receptive, coöperative with God's will, primarily individual and private; public worship is approved in simple and ceremonial forms, but with no laws; the sacraments of baptism and a religious meal (not the same as the modern communion ritual,) have the weight of our Lord's example, but again with no legislation by him. Prayer, he says further, may be divine sug-

gestion or telepathy; more psychological than theological. "We cannot produce prayer by force: we can only produce prayer-routine and prayer-magic." George Müller's success, for instance, he would explain by telepathy.

With these basic ideas Dr. Dearmer reaches some unusual conclusions as to Christian worship in the first and second centuries, the deterioration due to a conservative attitude toward religious forms which gradually grew up, the decrease in the succeeding centuries in the general standard of breadth and stateliness, balanced by a considerable increase in minutiæ. He discusses the Reformation also, and present day Free churches, drawing comparisons with Romanist and Anglican practice.

As for "the man outside," the old motives and habits that led him to public worship are gone, and Dr. Dearmer thinks that connection must be reëstablished by esthetic, emotional or psychic, and intellectual means: he believes in art, music, dancing even, as expressions of worship. Public worship must be a reverent communion with God, with elements of repentance, thanksgiving, petition, contemplation, meditation, service, comparable to the unclouded fellowship between a child and its father.

There is so much of the unusual in this study that a brief notice does not do justice to its sincerity and constructive intention.

Faith and Health, by Charles Reynolds Brown. Thomas Y. Crowell Co., New York. 284 pages. $2 net.

Dean Brown is qualified to consider the subject of faith and health at both ends, for he is a certificated Christian Science healer, having paid his $300 fee and taken lectures under Mrs. Eddy herself. A chapter, "Profit and Loss in Christian Science," is a scathing exposure of that cult.

Whether examining the healing miracles of Christ or modern faith cures, Dean Brown gives large credit to the power of suggestion, to the mental condition of the patient, to his spiritual receptivity. He believes in the power of the gospel, and thinks the church can do much constructive health work in the community and in individual life. Perhaps we may say that he stands for the sane results of modern research into the mind and its influence on the body, with the religious factor as an undoubted health-promoting force.

Finding God, by Russell H. Stafford. Macmillan Co., New York. 219 pages. $1.50.

This book is easy, though not animated, in style, and of a most excellent temper and spirit. It is, however, of not a uniform value. The statements as to certain events in the history of the church are not, we think, always quite fair. For instance, to say that "Protestantism in turn borrowed fire and brimstone from the church of the Middle Ages, and for financial reasons omitted the mitigations of purgatory," is scarcely to manifest the spirit of the "liberal," which the author is so careful to declare himself to be,—if so be he really intends to include in the definition of a "liberal" the possession of fair-mindness. His definition, in fact, is this: "We honor the past, but are not in bondage to it; we criticize the present, but are not in despair over it; we hope for the future, and expect it to grow ever better, until the best of all is reached." This might just as appropriately be the definition of any optimist.

The author, however, is at other times both fair and frank, as when he writes, "So we proclaim that Christianity is not a creed, but a life, and have attempted to foist on the faithful various substitutes for hard consistent thinking, ranging from mad emotionalism to phlegmatic social service." "But a religion without a creed is like a man without a backbone"; and again, when he says plainly that he holds the moral influence theory of the atonement, and adds, "There is mystery here beyond resolution by our intellect."

On the other hand, again, his view of the decisions of certain councils of the church is at least open to question, being by no means held by all church historians. And the treatment of Augustine's theology in relation to his experience is disappointingly shallow, and at variance with the long-time recognition that the experience, like that of Paul, Luther, Loyola, and others, was classically Christian.

But there are excellent and timely suggestions in the book, though the reviewer humbly admits that he has not found in it justification for its title.—W. O. S.

High Way (The), by Caroline Atwater Mason. Fleming H. Revell Co., New York. 382 pages. $2 net.

Prof. Douglass Gregg was professor of Biblical Interpretation in Peterboro Seminary, and was rated the leading higher critic in the land. But he was of the type that retained his faith and piety while holding most radical views as to the Bible record.

Hardy Shannon was studying to be a hydraulic engineer, but realizing with his godly and studious mother the aggressive and blighting effects of higher criticism he decided to enter the ministry, and came to Peterboro in order to study under the ablest exponent of the theories he proposed to resist.

The story revolves about these two but there are half a dozen other well drawn and active characters.

One after another of the sterilities in life and service due to higher critical undermining of faith, in the seminary and in the mission field, are reached as the plot unfolds. But it was Hardy's elder brother, Park, who after an earlier course at Peter-

boro under Prof. Gregg had gone to Germany and swallowed German rationalism whole, who forced the climax by a book in which he acclaimed Prof. Gregg as the father of American rationalism and so tried to "push him over into the deep water where he belongs." The laying bare of the logical and inevitable sequences of his criticism brought the old professor to see its ultimate depths in materialistic philosophy, and that was enough to expose its falsity.

As fiction, the book is a firstclass piece of work. As conservative propaganda, it is clever and convincing. It gives pleasing pictures of American life and personalities at the time of the war, and after. The serious discussion of higher criticism and its effects does not get out of hand and spoil the naturalness of the story.

Kingdom of God (The), or The Reign of Heaven among Men, by Francis Asa Wight. Fleming H. Revell Co., New York. 256 pages. $1.50 net.

"But believing most devoutly in the unity of God's revealed truth, the author has sought to get the whole mind of the Spirit upon this great theme, and finds to his delight that both schools [i.e., post-millennialism and pre-millennialism], while wrong in some things, yet contain very important truths." Passing over the questionable rhetoric, the reader is cheered by this sentence in the second paragraph of the Preface of this book: for the discussions of the theme indicated are by no means always conducted in a spirit of such fairness and such reasonableness. And the spirit of the book is throughout gentle, sweet, kind, although enthusiastic.

It is also refreshing to find such words as these: "Things are not now going to 'the bow-wows,' and heaven is not impotent."

A common pre-millennial tenet that the author finds mistaken is the reign of Jesus in Jerusalem. He is bold enough to say that this has no warrant in Scripture. But, on the other hand, the author has his own interpretation which he offers without reservation or dubiety. For example, "There have been seven world kingdoms, that are called mountains (Jeremiah 51.25; cf. Daniel 2.35), as mountains tower above the surrounding hills. These are Babylon, Medo-Persia, Greece, Rome, French Revolution that headed up in the Napoleonic Empire, and the Central Powers (1871-1918) and the League of Nations, which make the seven." Again, "So we do not hesitate to place John's standpoint, into which he was taken 'in the spirit,' to be during the time of the sixth head (1871-1919), and the breaking of the first seal as 1885-1888." The date when "Jesus returns and commences his millennial reign" is fixed as 1933-1935.

These citations are sufficient to indicate the place in theological literature and probable value of the book.—W. O. S.

Our Physical Heritage in Christ: A Study of Modern Healing Movements, by Kenneth Mackenzie. Fleming H. Revell Co., New York. 222 pages. $1.50 net.

Mr. Mackenzie has written a worthy book on the subject of faith-healing as a current fact. An adherent of the Christian and Missionary Alliance, he believes in it on Scriptural grounds, and this gives tone to the book, which may be verified by the Textual Index four pages long. But he is posted on other movements that emphasize healing, and gives a fair general survey of these.

Beginning at the middle of the last century, when therapeutics regarded the human body as a mere material thing, Mr. Mackenzie notes that mind and spirit then secured recognition in the realms of health and sickness. The careers of three Americans prominent in a divine healing ministry are sketched: Dr. Charles Cullis, a Boston physician; John Alexander Dowie; and Dr. Albert B. Simpson. Over against these are the Christian Science and New Thought movements, and the newer psychology, which are skilfully analyzed. Then evidence is given of the doctrine and practice of healing in the churches, more especially the Protestant Episcopal. "Healing Problems and Perplexities" answers in over 60 pages the questions usually asked regarding the subject. Mr. Mackenzie states his views of the mortal body and of our "blood-brother" Jesus Christ, expounds the doctrine of faith, and seals the book with a personal testimony regarding his own healings in answer to prayer.

The subject is one upon which every believer ought to be well informed. Here is a book well suited for that end by its sane and Scriptural treatment of the subject.

Post-Millennialism and the Higher Critics, by Andrew Johnson and L. L. Pickett. Glad Tidings Publishing Co., Chicago. 445 pages. $1.50.

The authors offer no apology for the fact that this book is polemical and controversial: it sure is. They are Biblically conservative and premillennial, and regard rationalistic criticism as born of carnal nature and selfish unbelief. They pay their respects to the writings of Snowden, Case, Rall, Mains, and others, and challenge any or all opponents to debate the teachings discussed in the book.

About the Bible.

Makers of the Bible, by Herman W. Severn. Judson Press, Philadelphia. 155 pages. $1.25.

One of the hopeful signs of our age is the interest in the Bible. This is seen not only at the great gatherings at Northfield and elsewhere, but also in the ever increasing writing of books that have to do with the Book of books. As a pastor, we have

found people eager to gain new information about the Bible, and when this is reasonably and reverently presented interest in the Bible is greatly increased, and its reality and application to present day life is earnestly welcomed. The days of the Bible's greatest influence lie ahead.

This little book will be found helpful by all who are willing to study the Bible for themselves. In brief space the author touches on almost everything that people want to know about the Bible.—H. P.

Story of the Bible (The), written and drawn by Hendrik Willem Van Loon. Boni & Liveright, New York. 452 pages, illustrated. $5.

A look at this mechanically handsome volume suggests a freak work. Further examination reveals purpose and method and thought: but from the scholarly standpoint it is more than ever a freak in so far as it pretends to give accurate knowledge of the contents of the Bible. The pictures give the author away.

Christianity and—

Christianity and Culture, by John G. Bowran. George H. Doran Co., New York. 236 pages. $3 net.

Culture is defined as the refinement of man's whole character and life.

It is not difficult for the author to prove that culture and its advance are traceable to Christianity and the Bible. He takes the fields of science, art, music, poetry, hymns and fiction, and shows the influence of Christianity in each. He also discusses culture in the churches and in the home. Churches, he says, are the homes of the many-sided cultures of our natures, and the unfailing inspiration thereto.

The author's style is readable, his knowledge of men and matter used by way of argument and illustration is comprehensive. The climax is,—Christianity is culture in all the areas of human personality.

Christianity and the Religions of the World, by Albert Schweitzer. George H. Doran Co., New York. 93 pages. $1.60 net.

This meaty little book, instructive as it is as to salient points in the religious teachings of sages of the world, is chiefly impressive as a revelation of the character of its gifted and consecrated author, who, three times a Doctor, and also a trained musician (a wonderful interpreter of Bach), went at his own charges to the River Ogowe in Equatorial Africa, there with his wife to serve Christ in lonely labors, much anxiety, and dangers oft. At the end of 1917 Dr. Schweitzer returned to Europe sick in body and burdened by debt, but immediately set about raising money by means of lectures and organ recitals that he might return to his missionary work at Lamberene.

This learned theologian who had stirred the continental world with his "Interimsethik" (Little-while Ethic) and his book "The Quest of the Historical Jesus," this rapt mystic, this musical genius, a "Zinzendorf in the garb of a philosopher," when on a visit to Oxford found time to visit Selly Oak, to deliver the lectures which form this book. Nathaniel Micklem, in his Foreword, writing of the strange man who is exiling himself to Africa when all the world of art and culture lies open to him in Europe, and to whom the Paris Bach Society presented a pedal piano adapted to the tropical heats, remarks that those who think of Dr. Schweitzer "as only a left-wing higher critic should read of his work in Lamberene." The fervor of this gifted mystic, yet practical worker, is such that he was not able to write for Mr. Micklem an autobiographical sketch without running off into such raptures, all about Christ, as suggest the passion of a Paul.

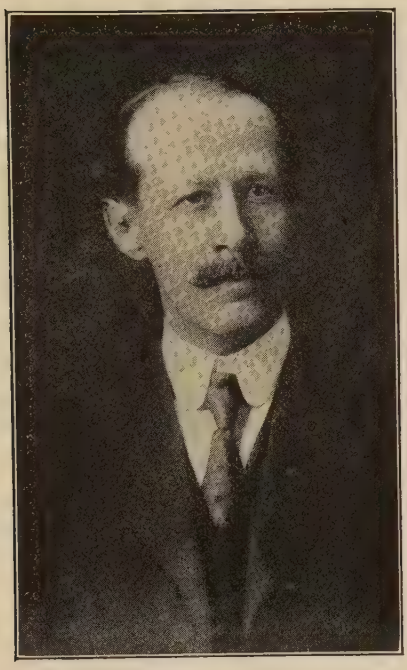
The volume appears in the list of Selly Oak Colleges Central Council Publications.' —C. A. S. D.

Christianity and Social Science: A Challenge to the Church, by Charles A. Ellwood. Macmillan Company, New York. 220 pages. $1.75.

This is an exposition of Dr. Ellwood's social and religious ideals. It is simpler and clearer than his book "The Reconstruction of Religion," which has been the subject of some controversy, and to which it is a kind of sequel. The lectures which constitute the volume were delivered before the Yale Divinity School in 1922 under the title, "The Religious Implications of Sociological Principles."

After a brief reference to the general relations of sociology and religion, and a discussion of sociology and social evolution and Christianity, the author considers in turn the principles of socialization, service, and love and reconciliation, followed by a statement of two problems, those of religious education and religious leadership.

The thesis is maintained that religion must enlist the scientific spirit and employ scientifically tested knowledge of human life if it is successfully to accomplish its work. Yet the problem that life presents is much more than one of knowledge, and religion must be invoked to supply a new "synthesis of aspiration with knowledge," to maintain the proper motives and will-attitudes, and to diffuse among men right desires and emotions. "Science has discovered no substitute for religion as a spring of social idealism." But the religious consciousness is held to be a form of social consciousness, and a superhuman sanction presents to the world "new patterns for social life." "Social life" is defined to be but "the sum total of individual lives," and its satisfactoriness is in direct proportion to the percentage of justice that reigns in society.



Prof. Charles A. Ellwood.

Dr. Ellwood insists upon the need for emphasizing what he terms the "contributive" rather than the acquisitive or possessive attitude in life, the former regarding persons as ends, the latter using them as tools for selfish purposes. The great evils of the time have their main root in the wrong (acquisitive) social pattern, with its far-reaching ramifications. (Dr. Ellwood, however, prefers the term "possessive" to "acquisitive," because the former emphasizes not only selfishly getting, but also keeping and holding.)

The conclusion is that an economy of self-interest is neither necessary nor desirable in our human world, that the vicious circle of hate must be broken, that men must be taught to repudiate force and selfishness as bases for human relations, and that the way is open to a renaissance of the true Christian spirit in our world. The social synthesis must be found in the lives of the men and women who lead the Christian cause.

The discussion in this timely book moves on a high plane, and is motivated by a sincere interest in vital religion.—C. A. S. D.

Social Origins of Christianity (The), by Shirley Jackson Case. University of Chicago Press, Chicago. 263 pages. $2.50 net.

This volume is a delight to the reader's hand and eye. Its size, weight, shape, paper, type and print are about all that could be desired.

The author's compact, yet lucid and easy style continues the reader's satisfaction. But the contents may produce disappointment.

The material, which is rapidly and skilfully presented, is as old as church history. It must needs be so. It is not disguised, even. Here is all the old catalogue, from the universality of Roman rule to Mithraism, including the well known system of Roman roads. Nor is the treatment of these as factors in the success of Christianity especially startling. Surely their recognition as such has been the commonplace of the class room of the ordinary theological seminary for many decades.

The author's general inference is, perhaps, what he would consider as the new and arresting thing. This, it seems, is that Christianity succeeded because of its facility of adaptation to the changing environment of the ages. But even this, his scholarly fairness compels him to admit, is conditioned by the "message" as one factor in the recognized result.

As to his special inferences, the value of them may be indicated by his interpretation of the words of Paul in Romans 15. 14-28 as a bid direct for the approval by the Christians at Rome of his proposed trip to Spain and for their financial assistance thereon.

There is a tone about the book which is to be deprecated, but which is unmistakable. It is that of a complacent superiority, which, however justifiable by reason of special information and technical training, is only offensive when heard in the utterance of the veriest commonplaces.—W. O. S.

Various Themes.

Divine Service for Public Worship: The Administration of the Sacraments and Other Rites and Ceremonies, and A Selection from the Daily Offices, Compiled from Ancient and Modern Devotions, Together with an Abridged and Revised Psalter and Canticles, by W. E. Orchard. Oxford University Press, New York. 395 pages.

Dr. Orchard of London is known as a Congregationalist ritualist. How he does it may be known in part by those who have not attended his services, by means of this book. The Book of Common Prayer is the model and acknowledged source of the bulk of it, but there are many additions and innovations which might be expected of a Free Church minister.

Thus, the book opens with five services for morning prayer and five for evening prayer. In every service latitude is offered at certain points for the introduction of hymns, extempore prayer, special prayers, silent prayer, and other forms of service,

if desired. The idea is to use liturgy without stifling free or silent prayer, and without being confined to just one form.

The Preface is a noble utterance upon the principle and practice of liturgical prayer. We wish we had space to quote it. At a time when most churches are tending more and more to ritual, this book is offered as a means to "revive the attraction of common worship, deepen the practice of prayer, and provide that combination of richness and simplicity which should characterize the worship of the Christian church."

Hawaiian Historical Legends, by W. D. Westervelt. Fleming H. Revell Co., New York. 215 pages, illustrated. $1.50 net.

We are told that the author has been a resident of the Islands for 35 years, that he is a recognized authority on Hawaiian antiquities and history and literature, and that this is his 6th book on the subject. Herein he gives 21 chapters of ancient stories and modern history,—doings of the chiefs, native customs and superstitions, accounts of the first foreigners, the first Hawaiian printing, the first constitution, the flag. We have, then, a storehouse that combines romance with information for the student.

Race and National Solidarity, by Charles Conant Josey. Charles Scribner's Sons, New York. 227 pages. $2.50.

The doctrine which Professor Josey of Dartmouth College sets forth and supports in this book will be loathsome to every reader of the Record. He repudiates not without reluctance the ideals of humanitarianism and world service, and advocates instead the doctrine that the white race has a title to indefeasible superiority, and that in the interest of that superiority and the leisure necessary for its fullest artistic self-expression the white race has a right to exploit the weaker races, and make them its servants and chore boys. The ideas which made Germany abhorrent to the world and which brought on the war are now taken over by Prof. Josey and the school of writers to which he belongs, Madison Grant and Lothrop Stoddard and Putnam Weale, and set forth in the same way which made Germany nauseous.

This new proclamation of these ideas, if unchecked, can have no other result than the old one. It will make the white race abhorrent to all the rest of the world, and will bring on new and worse war, or would do so if the other races should sink to the level to which Prof. Josey lowers the white race, and should act on the principles which he exalts.—R. E. S.

State and The Church (The), by John A. Ryan and Marshall F. Miller. Macmillan Co., New York. 331 pages. $2.25.

This is a clear, sincere and straightforward setting forth of the principles and policies of the Roman Catholic church with regard to the relations of church and state. The ideal which it holds up is of a national society in which the Roman Catholic church is the only church, and where the functions of the church and state are clearly observed, with the recognition of the supremacy of the church where there is any overlapping or conflict. "In a genuinely Catholic state public authority should not permit the introduction of new forms of religion." If unfortunately other churches than the Roman Catholic church exist, they are not to be persecuted or extirpated, but neither are they to be recognized or privileged in any way, nor allowed an equality of standing with the Roman Catholic church. In Protestant lands it is recognized, of course, that this status cannot exist, and there the equality of the Roman Catholic church with the Protestant church is expected.

Protestants need not fear for their religious liberty in the United States, for they are in a great majority, and there is no danger in our generation that the United States will become an ideal national society from the Roman Catholic point of view.

All this is set forth with good temper and full conviction. When so good and brotherly a man as Father Ryan sets forth these logical and well known principles of the Roman Catholic church, one can imagine what the attitude of others must be. It is just these ideas which provoke the reactions which answer extreme pretension with extreme resistance.—R. E. S.

ALSO RECEIVED.

International Problems and the Christian Way of Life: A Syllabus of Questions for Use by Forums and Discussion Classes, prepared by the Commission of International Relations of the National Conference on the Christian Way of Life. Association Press, New York. 98 pages. 30 cents.

Theoretical and practical questions covering numerous angles of international problems, political, economic, racial, religious, with "Selected Readings" culled from books, magazines, current speeches and other available sources.

Christian Faith and Evolution, by Howard Agnew Johnston. George H. Doran Co., New York. 24 pages. 15 cents.

A reprint of chapter 7 of Dr. Johnston's helpful book, "Scientific Christian Thinking."

Russia: A Warning and A Challenge, by Sherwood Eddy. George H. Doran Co., New York. 46 pages. 10 cents.

A condensed, all-around study of Russia, past and present, based upon the author's visit to Russia last year.

Modern Religio-Healing: Man's Theories or God's Word, by C. E. Putnam. Bible Institute Colportage Association, Chicago. 166 pages. 50 cents.

Faith-healing, more especially its advanced aspects and claims, put into the crucible of Scripture, and the true separated from the false in a multitude of details. Bosworth, McPherson and other current faith-healers are subjected to analysis and shown to be unscriptural.

American Home Bible Institute Reading Courses, 837 Allison Street, Washington, D. C.

Five more books of the Bible are covered in the courses now received: Amos, Ecclesiastes, Ephesians, Genesis, the Gospel of John.

The plan involves repeated readings of the English Bible text using suggestions printed in these pamphlets as keys to the contents. "Test Questions" are also provided if desired, to test the reader's grasp of the book. Write to the publishers if you are interested either as a possible student or to see how they do it.

LATEST BOOKS RECEIVED.

Brotherhood in the Old Testament, by A. S. Peake. George H. Doran Co., New York. 179 pages. $1.50 net.

Greater Christ (The), by Albert D. Belden. Judson Press, Philadelphia. 216 pages. $1.50 net.

Hawaiian Historical Legends, by W. D. Westervelt. Fleming H. Revell Co., New York. 215 pages, illustrated. $1.50 net.

Is Christian Experience an Illusion? by Henry Balmforth. George H. Doran Co., New York. 139 pages. $1.75 net.

Jesus and Civil Government, by A. T. Cadoux. George H. Doran Co., New York. 169 pages. $2 net.

Moods of the Soul, by F. W. Norwood. George H. Doran Co., New York. 214 pages. $1.75 net.

Necessary Existence of God (The), by William Honeyman Gillespie. Charles Scribner's Sons, New York. 716 pages. $3.

Nevertheless We Believe, by A. Boyd Scott. George H. Doran Co., New York. 259 pages. $2 net.

Passing of the Word (The), by Helen Henshaw. Biola Book Room, Los Angeles, Calif. 292 pages. $1.50 net.

Problem of the Obelisks (The), by R. Engelbach. George H. Doran Co., New York. 134 pages, illustrated. $4 net.

Realm of God (The), by L. E. Bennett. George H. Doran Co., New York. 314 pages. $2.50 net.

Religion of Jesus and the Faith of Paul (The), by Adolf Deissmann. George H. Doran Co., New York. 287 pages. $2 net.

Religious Experience of John Humphrey Noyes (The), by George Wallingford Noyes. Macmillan Co., New York. 416 pages. $2.50.

Rise of Christianity (The), by Frederick Owen Norton. University of Chicago Press, Chicago. 269 pages. $2.

Seeing Life Whole, by Henry Churchill King. Macmillan Co., New York. 163 pages. $1.50.

Spirit in the New Testament (The), by Ernest F. Scott. George H. Doran Co., New York. 256 pages. $2 net.

Through Prayer to Peace, edited by Constance M. Whishaw. Macmillan Co., New York. 128 pages.

William Carey, by S. Pearce Carey. George H. Doran Co., New York. 428 pages. $3.50 net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

What Saith the Scripture? The Exact Teaching of the Bible on the Vital Doctrines of Christian Faith, by Keith L. Brooks. Biola Book Room, Los Angeles, Cal. 60 pages. 25 cents.

"In these days when a number of religious sects either deny the reality or tone down the meaning of sin, it is important that we have some of the Bible definitions of sin.

"In plain words, what is sin?

"'All unrighteousness is sin' (1 John 5. 17)."

This is a sample of brief introductions and of questions answered by Scripture on assurance, atonement, and a dozen other doctrines met every day. The idea is good, and well carried out.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

18098..$4 00	18099..$10 00	18101..$ 2 00
18102.. 5 00	18103.. 2 00	18104.. 2 50
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18133.. 5 00	18134.. 3 00	

Receipts, Dec. 15 to Jan. 15.

Religious Work in County Jails.
18126 .....$ 5 00

Spring Memorial Gardens, East Northfield.
18124 .....$ 25 00

American Bible Society.
18121 .....$ 2 00

American Hussite Society.
18100 .....$500 00

American Mission to Lepers.
18109 .....$2 00 18130 .....$1 00

Africa (Dan Crawford).
18109 .....$2 00 18130 .....$1 00

India (Sam Higginbottom).
18114 .....$ 1 00

Labrador (Dr. W. T. Grenfell).
18130 .....$ 1 00

Near East Relief.
18128 .....$ 30 00

The general secretary of the **New England Evangelistic Association** reports 48 evangelistic campaigns conducted in the New England states, New Jersey, Pennsylvania and Virginia during 1923, with Baptist, Methodist, Congregational, Presbyterian, Reformed, Federated and Community churches and the Y. M. C. A., and the organization of 2 union Sunday schools, 212 services in lumber camps and schoolhouses, 5382 calls in homes and lumber camps, several tons of literature and barrels of clothing distributed, and 2275 visits to Greater Boston hospitals and 13,969 ward visits.

OUTLINE OF OLD TESTAMENT HISTORY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

March 2. The Revival under Samuel.

Lesson portion, 1 Samuel 7. 5-13.

We are still in the era of the judges, with disturbed political conditions. Read again, beginning at chapter I, the story of Samuel's birth and dedication to God, the doom and death of Eli the priest, the conflict between Israel and the Philistines in which the ark was captured by the latter, and later returned. An uneventful period of 20 years followed (7.2).

One may exercise his imagination as to the currents that flowed during this period.

The first definite indication is in the statement, "All the house of Israel lamented after Jehovah." What does that mean? Religion was disorganized. The ark was in a private house at Kiriath-jearim, not in the house of Jehovah at Shiloh, nor even under the care of the priesthood. It was a lean period spiritually, and Israel began to feel it and to be drawn together after Jehovah: after Jehovah himself, not after the ark or organized religion, which may still have been going through the motions. Israel had touched bottom, and now at last there was the sign of spiritual awakening. The sense of need is often the foundation of genuine revival.

Samuel now looms up. We have not heard of him since 3.19, 20. Surely he was not silent or idle during those 20 years, but now the moment arrives for him to challenge all Israel with a plea, based upon a whole-hearted desire to return to Jehovah, to put away idolatry, direct or prepare their hearts unto Jehovah, and yield him undivided service. These are steps that must always be taken in getting right and keeping right with God. The people heeded his exhortation.

National revival, 5, 6.

This individual revival prepared the way for national revival.

Samuel proposes a national religious assembly at Mizpeh. Note what takes place. To his prayers are added the pouring out of water before Jehovah (symbolic of pouring out their hearts before him in penitence and supplication?), fasting (humiliation), and confession of sin. So communion with Jehovah is restored.

National victory, 7-13.

The Philistines, suspicious of the gathering at Mizpeh, prepare to attack Israel. What shall Israel do? Will Samuel's promise of verse 3 prove reliable?

Israel has no great military leader. They turn to Samuel and to God. Note again what is done. First, the whole burnt offering (symbolic of full consecration), then Samuel's intercessory prayer, then Jehovah's answer by thunder, and the discomfiture of the Philistines. So the religious revival works out into political revival and stability. Peace with God insures peace with man. And all glory is given to God in the erection of a memorial stone.

Throughout the lesson we see Samuel's prominence and faithfulness. He is not a priest, but to the secular functions of a judge he adds the spiritual functions of a prophet and prayer advocate. He accomplished the difficult task of restoring national unity in Israel in loyalty and obedience to God.

Prayer permeates the lesson. Israel prayed. Himself a child of prayer, Samuel meets each crisis with prayer. His name means "Heard of God."

Samuels are needed today to call and lead individuals and nations to get right with God.

March 9. The Reign of Saul.

Lesson portion, 1 Samuel 15. 13-23.

Saul had received definite commandment from Jehovah through Samuel to utterly destroy Amalek, the people and their possessions (15.1-3). He accepted the commission, gathered an army, smote Amalek, but failed to make a thorough job of it in that he saved Agag king of Amalek alive, and also the best of the herds. A sacred war degenerated into a campaign for loot. Such partial obedience offended Jehovah, who communicated to Samuel his rejection of Saul as king. It devolved upon him to tell Saul of his doom. The prophet's character shines out in this unhappy affair in that he spent the whole night crying to Jehovah. What more Christian preparation could he have made for the errand of the morrow? What, do you imagine, would be the burden of his prayer, remembering his previous relations with Saul?

The sin and exposure of Saul.

The lesson portion furnishes one of the most vivid and dramatic revelations in psychology in the whole Bible. The interview is so human that it might happen any day. In its meaning and implications it occurs every day when some man's standing in the community goes to pieces bit by bit.

Have you ever had an interview with a person when you knew the facts, knew that he was lying, and you had to uncover his lies step by step?

On the one hand is Samuel, personifying the voice of God, righteousness, conscience. On the other hand is Saul, shifty, lying, self-excusing, driven from one subterfuge to another until at last he is brought to bay and confesses, "I have sinned" (24).

The challenge of verse 22 is one of the clearest specimens of spiritual teaching in

the Old Testament, suggestive of John 4. 23, 24. Even thus early heart obedience is set above ritual. No amount of outward religious observances can substitute for disobedience and disloyalty.

And the verdict in verse 23 clearly defines Saul's sin,—rejecting the word of Jehovah. He obeyed only as far as it suited him. Full obedience was checked by self-interest. Now partial obedience can never please one's parent, teacher, employer, nor will it please God.

Some further lessons.

What forms does the sin of rejecting the word of the Lord take today?

Sin betrays itself, as in the bleating of the sheep. Sin does not pay. Saul gained a few sheep and oxen, but lost his kingdom.

This was the supreme test and crisis of Saul's life,—and he failed and was exposed. In his earlier years he had shown modesty, simplicity, patriotism, magnanimity, and other virtues. He had the opportunity to become as great and purposeful in Old Testament history as his namesake Saul of Tarsus in the New. But he "turned back from following" God (11). His moral character seemed to deteriorate: he became guilty of impatience, rashness, lack of exact obedience, until finally in this lesson he ends in open disobedience and sin. His remaining years are clouded with further spiritual and mental aberration, and his career ends in darkness.

March 16. The Reign of David.

Lesson portion, 2 Samuel 7. 18-26; 8. 14,15.

To understand and teach the lesson portion it is necessary first of all to grasp what it is, and then to get its historical connections.

It is the account of a quiet time David spent before Jehovah in the tabernacle or tent that housed the ark of the covenant, when he talked out loud some thoughts that were revolving in his mind and heart.

Historical connections.

Last week we saw that Saul was rejected by Jehovah from being king over Israel (1 Samuel 15. 23). Thereupon Samuel was directed to anoint David king (1 Samuel 16). But David did not come to the throne until after Saul's death. Even then he was accepted only by Judah (2 Samuel 2. 4). Seven and a half years later, upon the death of Ishbosheth, he was anointed king over Israel (2 Samuel 5. 3). He shifted his capital to Jerusalem, and presently made Jerusalem also the religious center of Israel by bringing up thither the ark (2 Samuel 6).

David's success and prosperity were now disturbed by the thought that while he had a substantial palace for himself the ark of God dwelt within curtains (7. 2): for while David was a soldier and ruler, he was above all a religious man. So he made up his mind to build a worthy temple for the ark, symbol of God's presence. Nathan the prophet encouraged this pious project at first, but Jehovah checked him and had him tell David that his plans were not acceptable to Jehovah because he was a man of war. In turning down David's offer Jehovah made him some wondrous promises about his house and his kingdom, which, indeed, were not fulfilled in Solomon or other king of Judah, and which a thousand years later Gabriel told Mary would be realized in her son Jesus (Luke 1. 32, 33). They still await fulfilment in large degree in our Lord's future glory. Read 7. 4-17.

It was upon this shattering of his intentions that David went in and sat before Jehovah.

Alone with God, 7. 18-29.

Throughout the Bible are given accounts of many interviews men had with God, but not one of them is like this. David is under the stress of great emotion as he realizes the content of the message Nathan has brought him. He has God's word for it that he is carrying on God's purposes in Israel, and a long perspective into the future is opened up as the throne of his kingdom is to be established FOR EVER. He must get alone, alone with God, for reflection upon what it all means.

May we not say that this is the highest mountain top experience in all his life? We see David at his best: submissive to God's will in spite of his disappointment, humbled by a sense of his own unworthiness, capable of appreciating the revelation made to him, grateful for Jehovah's grace and liberality, conscious of God and his purposes, unshaken in his trust that God will fulfil his promises. Analyze the passage with these keys.

The immediate lesson is to accept God's will, though it spoils one's best and most pious plans.

March 23. The Reign of Solomon.

Lesson portions, 2 Chronicles 1. 7-12; 1 Kings 11. 6-11.

Solomon is the great disappointment in the Bible. No man in literature or in history has a greater reputation for wisdom and for royal magnificence. His reign was Israel's Golden Age. Everybody has heard of the Queen of Sheba, who heard of Solomon's fame in distant Arabia, and came to see, and testified that the half had not been told (1 Kings 10).

This reputation persists in spite of the fact that his career ended in failure and tragedy. He had no influence in subsequent history. He is mentioned twice in the New Testament, both times as a historic standard of glory,—Matthew 6. 29 and 12. 42. We look in vain for his name among the heroes of faith in Hebrews 11.

He had all the opportunity in the world to be the greatest figure in Hebrew history. He inherited immense wealth, and a kingdom that stretched from the Mediterranean to the Euphrates, from Syria to the Arabian desert. He had exceptional mental ability, and was credited with a large literary output. His reign was peaceful, and devoted to great building enterprizes and extensive foreign trade. But he died with the mere shell of his earlier grandeur: but for David his father's sake God would have cast him off his throne (1 Kings 11. 12).

The lesson portions give the secrets of his great promise and of his greater failure.

Solomon's wise petition, 2 Chronicles 1.7-12 (1 Kings 3.3-15).

One of King Solomon's first acts was to hold a national religious gathering at Gibeon (1.1-6). That night God appeared to him and said, "Ask what I shall give thee!"

This wide-open offer drew out the noblest elements of Solomon's character. He expressed gratitude for God's favor to his father and himself. He prayed for the fulfilment of God's promises. He asked for wisdom and knowledge, not for personal ends but for kingly equipment in his leadership of God's people.

God was pleased, first, because of what he did not ask, and also because of what he did ask. Solomon chose first things first, and God added all else (Matthew 6.33).

"It occurs somewhere every night," said Dr. Joseph Parker. "Every soul has its opportunity, its asking time, its hour when it may say anything to God."

What we leave out of our prayers may please God as much as what we put in.

Solomon's folly and sin, 1 Kings 11.

Solomon chose wisdom, but he did not live up to it. His life became the story of an unfulfilled vision.

Politically, his kingdom enjoyed great splendor and prosperity, but it became honeycombed with forced labor, excessive taxation, and other economic evils (not unusual, however, in Oriental lands,) that bred discontent and disruption. Personally, he became guilty of polygamy, which cannot be justified on the ground of political expediency. This led religiously, to backsliding before God and toleration of horrible idolatry. All because his heart went bad.

So we read, "The Lord was angry with Solomon," who forfeited God's special promises, and the penalties of sin fell upon him and his dynasty.

A man is never too old to fall.

March 30. Review.

Complaint is made of the prevailing ignorance of the Bible, though the Bible was never so widely distributed, read and studied as today. This ought not to be true of any scholar who follows the present series of International lessons, for it constitutes a consecutive review of the leading Bible personages.

Every scholar should memorize a skeleton outline of Bible history. Since Bible history clusters around the lives of leading men and women, an outline consisting of the names of Adam, Noah, Abraham, Isaac, Jacob, Joseph, etc., ought to suffice to recall the events recorded in the lessons of this quarter associated with each. Use a map to make the scholars realize that these Bible characters were real people. Prepare questions to test their knowledge of persons, places, periods and leaders in the life of the nation, religious incidents, etc.

But it is not enough to know Bible facts. The record is valuable as a revelation of God's dealings with mankind, and especially of his choice of the Hebrew race for the blessing of all mankind. Hence, we must get at the principles and lessons taught by persons and events. What were the strong and weak points in each person's character? Where and how did he fit into God's plans? This is the knowledge which by the blessing of the Holy Spirit will influence the lives and characters of your scholars.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(Learn a Text a Day.)

MARCH, 1924.

SATURDAY, 1st. *Though our outward man perish, yet the inward man is renewed day by day. 2 Corinthians 4.16.*

Every day is a fresh beginning.
Listen, my soul, to the glad refrain,
And in spite of old sorrow and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day and begin again!
—Susan Coolidge.

SUNDAY, 2nd. *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Acts 20.32.*

Stability of character is built up by faithful study of God's Word.—John Timothy Stone.

MONDAY, 3rd. *Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. John 15. 2.*

Fruitfulness in soul-bearing comes not alone from being trained for service, but also in being trimmed. It's the latter that makes us flinch.—M. W. G.

TUESDAY, 4th. *Thou wilt shew me the path of life. In thy presence is fulness of joy. At thy right hand there are pleasures for evermore! Psalm 16. 11.*

"For evermore." The words lift us above fear and meanness to the infinite reaches, to the everlasting, sun-crowned hills. Let us lift up our eyes, and through crisis and through drudgery receive our benignant Creator's help!

WEDNESDAY, 5th. *These wait all upon thee. Psalm 104. 27.*

The whole creation is ruled by the same unalterable law of waiting upon God. If once our eyes are open to this truth, all nature will become a preacher, reminding us of the relationship which, founded in creation, is now taken up in grace. Every thought of what nature is and what God is will give new force to the call, "Wait thou only upon God!"—Andrew Murray.

THURSDAY, 6th. *I have prayed for thee, that thy faith fail not. Luke 22. 32.*

Here is mighty comfort for me! In all this trying, tempting life my Master watches over me with eyes of flame, with tender solicitude, with sovereign power, overruling my darkest moments to ends of purification and perfecting.—W. L. Watkinson.

FRIDAY, 7th. *Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? 2 Samuel 7. 5.*

Some day we shall understand that God has a reason for every No which he speaks through the slow movement of life. He would reveal it to us if we could bear it, but it is better not to pry into the mystery of his providence. The time will come in this life or the next when we shall descry why he led us as he did.—F. B. Meyer.

SATURDAY, 8th. *Now thanks be unto God, which always causeth us to triumph in Christ! 2 Corinthians 2. 14.*

"Always," and so there is apparently but one difference between constant victory and frequent victory. But that one difference constitutes a world of success or failure, "in Christ."—A. B. Simpson.

SUNDAY, 9th. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. Galatians 3. 28.*

God's program is the only program that ever has been announced in the world, and that is a real world program, without race prejudice. He broke down the middle wall of partition between Jew and Gentile, bond and free, rich and poor, ignorant and learned. There may be prejudice in human hearts, but, thank God, in the heart of Jesus Christ there is none! To have a world program every one of these prejudices has to be broken.—Paul Rader.

MONDAY, 10th. *I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. Romans 1. 16.*

The interest of the hour is the gospel of Jesus Christ. If that does not save us, nothing else can.—Henry Watterson.

TUESDAY, 11th. *Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil or railing for railing, but contrariwise blessing. 1 Peter 3. 8, 9.*

Did you ever try to measure one day's actions by the standard of the New Testament? Cultivate the habit of bringing all that you do side by side with this light; as a scholar in some school of art will take his feeble copy and hold it by the side of the masterpiece, and compare line for line, tint for tint.—Alexander Maclaren.

WEDNESDAY, 12th. *If I regard iniquity in my heart the Lord will not hear me; but verily God hath heard me, he hath attended to the voice of my prayer. Psalm 66. 18, 19.*

No prayer did ever speed aright,
But forth it steals anon
And hangs in heaven a little light
To lead its brothers on.
—Frederick Langbridge.

THURSDAY, 13th. *He ever liveth to make intercession for them. Hebrews 7. 25.*

If I could hear Christ praying for me in the next room I would not fear a million enemies. Yet the distance makes no difference; he is praying for me.—McCheyne.

FRIDAY, 14th. *An angel went down at a certain season into the pool, and troubled the water. Whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. John 5. 4.*

It was an angel that troubled the water at Bethesda. It is the Son of God that provides the fountain opened in the house of David for sin and for uncleanness. Let us go to the fountain, and one thing we shall never find there,—we shall never find at the fountain of God's grace one dead man!—Joseph Parker.

SATURDAY, 15th. . . . . *That they may adorn the doctrine of God our Saviour in all things. Titus 2. 10.*

If there is one thing more than another of a practical kind which we as Christian men and women need to learn, it is this, that a devotion to God which can adorn and sanctify the hardest drudgery of life is not only a more difficult but a far more honorable thing than that which flares out only upon high occasions.—George H. Knight.

SUNDAY, 16th. *In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. Nehemiah 13. 15.*

The church must "testify against" those that put a burden of work on men on Sundays.

MONDAY, 17th. *He also that had received the one talent came. Matthew 25. 24 (R. V.).*

Are you one of these slenderly endowed ones? And are you doing all you can? Are you doing anything? Oh, disinter your one talent! Be sure you have one: ask the Master where and what it is. Place yourself at his disposal. Be faithful in thy very little!—F. B. Meyer.

TUESDAY, 18th. *I have yet many things to say unto you, but ye cannot bear them now. John 16. 12.*

He came and took me by the hand
Up to a red rose tree;
He kept his meaning to himself,
But gave a rose to me.

I did not pray him to lay bare
The mystery to me;
Enough the rose was heaven to smell
And his own face to see!

—Ralph Hodgson.

WEDNESDAY, 19th. *And they came to him and awoke him, saying Master, Master, we perish! Then he arose and rebuked the wind and the raging of the water; and they ceased, and there was a calm. Luke 8. 24.*

Christ has power to control conditions and to banish fear.—John Timothy Stone.

THURSDAY, 20th. *Ye have not because ye ask not. James 4. 2.*

But why is God powerless to work until we have prayed? Why cannot God give blessings before we ask for them? Why? Because God works by law, not in spite of it. There are laws governing prayer, some of which we understand, and many of which we may not; but it is by those laws that God works, and if we will not work with him we may hinder his working.

FRIDAY, 21st. . . . . *To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Ephesians 3. 19.*

Our age has more comforts, but it lacks satisfaction. It has more ease, but it lacks peace. It has more science, but it secretly hungers for Christ.—John Henry Jowett.

SATURDAY, 22nd. *Examine yourselves, whether ye be in the faith; prove your own selves! 2 Corinthians 13. 5.*

No bank ever closes its business day until its balance is found to be absolutely correct. And no Christian should close a single day until his accounts with God for that day have been perfectly adjusted alone with him.—R. A. Torrey.

SUNDAY, 23rd. *And Jesus said unto them, I am the bread of life. John 6. 35.*

Jesus Christ never says that he is a high delicacy, a rare luxury, a feast which the rich alone can afford: he says he is bread and water, he likens himself not to the luxuries but to the necessaries of life. And in so doing he shows a wisdom, a reach of mind, a grasp of human nature, which should save him from the attacks of malignant men. An adventurer would not have seen in metaphors so humble a philosophy so profound. Adventurers like big words and glaring figures. Not so with Jesus Christ. He is bread, he is water, he is light, he is the door, he is the shepherd, and these words, so simple, stretch their meaning around the whole circle of human life, and by their choice alone is the supreme wisdom of Jesus Christ abundantly attested.—Joseph Parker.

MONDAY, 24th. *The very God of peace sanctify you wholly! And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thessalonians 5. 23.*

Too little emphasis is put upon this phase of the Lord's coming,—as a powerful incentive to holiness.

TUESDAY, 25th. *For she said, If I may touch but his clothes I shall be whole! Mark 5. 28.*

How rarely any one of us takes hold on Christ in trust to receive power or guidance or cleansing for ourselves!—Henry Sloane Coffin.

WEDNESDAY, 26th. *And the Lord spake unto Moses face to face, as a man speaketh unto his friend. Exodus 33. 11.*

God suffers vehemence. How daring was Abraham's faith! With what audacity Moses stepped into the breach and urged the cause of Israel! With what passion Paul pleaded for his kinsmen according to the flesh! This is a great mystery, and our supreme privilege. We may take the cases and causes of others to God. The greatest blessings we bring to others come through the ministry of intercession.—Samuel Chadwick.

THURSDAY, 27th. *God hath chosen the foolish things of the world to confound*

the wise, ... that no flesh should glory in his presence. 1 Corinthians 1. 27-29.

God chooses the weak things of the world to overthrow the mighty. The whole providence of God seems to be so constituted as to baffle the calculator.—Joseph Parker.

FRIDAY, 28th. *There stood by me this night the angel of God, ... saying, Fear not, Paul! Acts 27. 23, 24.*

Wheresoever thou art, O child of God, God's angels have their eyes fixed lovingly on thee!—F. B. Meyer.

SATURDAY, 29th. *Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth. Deuteronomy 8. 18.*

Remember that it is God who giveth power to get wealth, and that compared with "the blessing of the Lord that maketh rich" (Proverbs 10. 22) the merely human factor is as nothing. Perhaps the frank recognition of this by prosperous Christians might lead to a freer appropriation of wealth for the extension of the kingdom of God.—Alfred Llewellyn.

SUNDAY, 30th. *Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Nehemiah 13. 17.*

Sabbath-breaking is caused by the laxity of the church as well as the greed of gain-getters.

MONDAY, 31st. *It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning. Great is thy faithfulness! Lamentations 3. 22, 23.*

When a sudden sorrow
Comes like cloud and night,
Wait for God's tomorrow:
All with then be bright!
Only wait and trust him
Just a little while:
After evening tear-drops
Shall come the morning smile!
—F. R. Havergal.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps. What Jesus said about Happiness.

Matthew 5. 1-12; John 15. 11. March 2.

Scientists tell us that it takes 65 muscles of the human face to make a frown and only 13 to produce a smile. How extravagantly wasteful some people are!

"These things have I spoken . . . . that my joy might remain in you, and that your joy might be full." "A cabin on Joy Lane is worth more than a palace in Millionaire's Row."

A heroine says to her hero in a recent novel, "Your cosmos is all ego," meaning that his world was himself. Christ taught that self-effacement is the first requisite for happiness (Matthew 5. 11, 12).

Ofttimes,

"I have been forth upon my Master's work,
And yet I know
I was not fit this work to undertake,
Nor fit to go,"—

and have returned with unspeakable joy, proving again and again that "happiness is a great love, and much serving."

* * * * *

A company of colored people were holding a praise service for the victorious life which they believed they had received. The meeting became noisy. One young woman, whose happiness seemed boundless, leaped and shouted praises at the top of her voice. An aged colored saint went to her and gently said:

"Honey, dis is no way to thank God for hisself! When you do get de dove of happiness in de heart you will feel as if you were in de stable in Bethlehem, and de bressed mudder had given you de sleeping Baby to hold."

Unless our happiness is based upon spiritual graces of the heart, like meekness and mercy, it is short-lived, and more boisterous than real.

The aids to a happy life are all within.

* * * * *

Did you ever find the Happiness Flower?
It isn't so hard to find;
It opens wide at the morning hour
In the meadows of cheerful mind.

But it sometimes grows in the sandy dust
That fills the desert of care,
And down in the fields of perfect trust
You always can find it there.

It's sweet as honey, the Happiness Flower,
Winter and summer the same;
On the difficult hills by troublous tower
It shines like a rosy flame.

If you ever find the Happiness Flower,—
And it isn't so hard to do,—
May it flourish fair in your golden ground,
A-glisten with joy's bright dew;
May the sunshine of love the whole year round
Lie warm on your flower and you!

Dangers of Trifling with Life, God, and the Soul.

Acts 26. 28-32; Luke 12. 15-21. March 9.

When Mary Queen of Scots sought in disguise to escape from imprisonment at Loch Leven by wearing the dress of a laundress and a veil, lifting her hand unwittingly she was recognized by the boatman, who took her back to captivity. A glimpse of the fair white hand revealed the queen.

In just this manner spiritually trifles often reveal the kind of men and women we are.

* * * * *

The Duke of Wellington, seeing a British officer standing in a slack manner, called him to account with the question:

"Why do you stand in such an unbecoming attitude?"

The officer replied: "I am off duty, sir."

"A British officer is never off duty, so resume your military standing," the Iron Duke replied.

When God calls us to account through his inscrutable providences, as he called the rich barn-builder in the parable, there should be no trifling with the call, but rather an earnest desire to know in what particulars—and it may be very small,—we merit his disapproval.

* * * * *

Scientists say that a lump of matter no bigger than the top of one's thumb contains power enough to lift a battleship five miles into the air.

This power is as nothing compared with negligence. It matters not whether our personal negligence arises from indifference, heedlessness, trifling, wilfulness or ignorance, the result in most instances is the same. Apply the results of negligence to matters spiritual, and the dangers of trifling will send us to our knees.

* * * * *

When Redwald king of Kent embraced Christianity he was not fully persuaded that Christ would prove stronger than the heathen gods, so he kept two altars in his temple, a large one for Christ and a smaller one in a corner dedicated to the heathen god, thinking that if Christ should be overthrown he could still claim the protection of the heathen deity.

Alas, how many nominal Christians have reserved altars in corners! How can the loving heart of God endure such trifling?

The Bible in All the World: How It is Sent Forth, and What It Does.

Psalm 43. 1-5. March 16.

In October the American Bible Society shipped to Japan five truck loads of Bibles printed in Japanese in New York from photographs. They will continue this until Japan can replace the plates destroyed in the earthquake.

Miss Garland of the China Inland Mission, secretary of the Phonetic Promotion Committee, recently said:

"Thank God, we have today the whole of the New Testament in phonetic script, some books of the Old Testament, hymn-books and Gospel readers! Our motto is, Every Christian a reader of the Bible, and every Christian a teacher of illiterates!"

Whole districts are being opened to the gospel through the teaching of the phonetic script.

The Gideons, a society of Christian traveling men, have placed 558,619 Bibles in the hotels of the United States and Canada. They often hear of some who have been called to better living by these Bibles.

A Chinese who had read the Scriptures said:

"Whoever made this Book made me. It knows all that is in my heart. It tells me what no one else but God tells me. Whoever made this Book made me."

A zoölogist says: "It is, I find, the same in zoölogy as in botany: all nature is so full that district produces the greatest variety which is the most carefully examined."

How much more true this is of the Scriptures, which we are commanded to "search"!

We are told that Iceland, a region of intense natural cold, is full of religious warmth. The Bible is the textbook of the people. It is in every home, not as an ornament, nor as a well kept marriage gift, nor because of a superstitious feeling of reverence, but for daily use. It is constantly read. Iceland has no theaters or prisons.

From 1910 to 1922 some complete book of the Bible appeared in a new language or dialect at the rate of one every six weeks.

One Bible society spends $1,500,000 a year to "send the light" to other lands.

Who can estimate the power and influence of these millions of silent evangelists penetrating every corner of the globe, often where missionaries cannot go?

The Personal Touch in Winning Others to Christ.

John 1. 40-51; James 5. 20. March 23.

"Life-to-life, heart-to-heart, soul-to-soul contact is the condition of successful soul-winning. Society is not to be regenerated by plans, programs, schemes, paper constitutions, of any kind, but its redemption is coming through life service, the heart devotement of individual men and women."

For yourself,—

Have you been to the sad and the lonely,
Whose burdens are heavy to bear?
Have you carried the name of Jesus,
And tenderly breathed it in prayer?
Have you told of the great salvation
He died on the cross to secure?
Have you asked them to trust in the Saviour
Whose love shall forever endure?

* * * * *

A New York deaconess, seeing black crêpe upon the door of a fashionable residence in that city, boldly rang the bell and was shown in. She found a mother prostrated over the death of her only child.

"Who pays you to come here?" she asked.

"No one," said the deaconess. "The love of Christ constrained me to come."

"Love!" exclaimed the weeping woman; "that is a word I have not heard for years. I did not know the meaning of it until you came. Now I begin to believe in it."

In visits that followed the mother became a Christian, and is now devoting her wealth and culture to the submerged thousands of New York.

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An unconverted young man, hearing his pastor preach on "A City Which Hath Foundations," called on him a few days after and told him he had had no peace since hearing the sermon.

"What was there in that sermon to bring you to repentance?" asked the preacher.

"Ah," said the young man, "I looked around and saw a roomful of people on their way to heaven! Their faces were shining with joy and hope, but I had no part in it, and I stopped and asked myself for the first time, 'Where, then, are you going?'"

Then keep your faces shining, my brothers, my sisters, and draw men to Christ through their glad expressions! It is the least one can do.

What Missions Have Done for Social Welfare.

Isaiah 1. 16, 17; Luke 7. 18-23. March 30.

Missions were responsible for the child labor provision of the Mexican constitution, thus liberating 1,500,000 children between the ages of four and fourteen from working a day lasting from dawn till nightfall.

Missions have always emphasized health and cleanliness. And at what a sacrifice! Listen:

Dr. Fred D. Shepard, Congregational missionary surgeon at Aintab, Turkey, for thirty-two years performed operations which, from the standpoint of skill displayed and number, would have brought him an income of $100,000 a year in New York City, by the testimony of competent judges. The American Board paid him $800 a year.

A Japanese baron says: "I firmly believe we must have religion as the basis of our national and personal welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Jesus Christ is the one most full of strength and promise for the nation and the individual."

One says the leadership of the world in religion seems to be given to those countries that engage in missions. It was Germany in Reformation times, then England, and now (we think) America.

Was it not Roosevelt who called America a missionary nation? Certain it is there is no other nation or people possessing higher ideals than our beloved land. A world traveler says there was no place he penetrated but that he found at least four American products, outside of religious teaching, that were ministering to the social and moral uplift of the people: Standard oil, sewing machines, agricultural machines, and talking machines.

America's immigrant station at Ellis Island is a veritable beehive of missionary social welfare. Not all of its workers are paid officials. Their philanthropic agencies are numerous. Clothing, comfort, care, sympathy, information, friendliness, personal guidance to destinations,—all these have been supplied by the daily efforts of welfare-seekers for more than thirty years. Nursery, kindergarten, clothing bureau, work on appeals, care of marriage cases, religious services, are all avenues of service to the immigrant.

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Dr. Patton tells of a church in Umvoti, Africa, that was filled with an earnest, reverent, intelligent, neatly clothed and civilized congregation, except that at the very front was a row of naked, dirty pagans. The men carried spears, the women were smeared with red clay and grease.

The native chief made the situation plain. "Mfundisi" (teacher), said he, "we want you to know that all of us people were once like that, just like wild beasts until Mr. and Mrs. Grout came among us. And, Mfundisi, we want you to know what a great change has come over us, and how grateful we are."

Last September, while working as night watchman in the Post Office at Washington, D. C., and going my rounds, I noticed one of the elevator men looking through what I thought was waste paper, and stopped to talk to him. He pulled a magazine out, and gave it to me, saying, "Here, I guess this will interest you!" To my surprise it has interested me ever since. I think your magazine is one of the greatest finds I have ever made.—C. A. H. B.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

MARCH, 1924.

Saturday, 1st. Jeremiah 1. 1-3.

Jeremiah was probably born in 650 B. C. in Anathoth, a city of Benjamin, three or four miles from Jerusalem and on the slope of the hills looking toward Ephraim. He was probably a descendant of Eliathan the high priest, of noble as well as priestly stock. Being born in the reign of Manasseh his boyhood was associated with the attempt to make a composite of religion by assimilating to the worship of Jehovah the worship of the Baalim of surrounding nations. His youth was associated with the discovery of the law book in the Temple, the knowledge of which inspired the reformation under Josiah.

The world in which Jeremiah's youth was spent was aghast at the appearance of the barbarous Scythian hordes who had swept down from the mountains and made Assyria reel with their blows. They do not appear to have come with the idea of acquiring territory, but under the impulse of blood and loot. As they swept across the plains men's hearts quailed with fear, and Jeremiah and Zephaniah felt as though these hordes must in some way be the instruments of vengeance in the hands of Jehovah. Peake says, "It was not primarily the danger but the sin of Judah which filled her prophets with foreboding of her ruin, and since Jeremiah was convinced that the cup of iniquity was full it was natural that he should identify the agents of God's vengeance with the Scythian."

The call of Jeremiah came in the 13th year of Josiah, that is, about 627 or 626 B. C., when he was 22 or 23 years of age. When we consider the smallness of Judah and the significance of Jeremiah's words we can only feel that somehow the words have a universal quality, and through a small group Jehovah is using his servant to address the conscience of the race. There is a power behind the word which stamps it as divine. "He describes the words of God in his mouth as a fire to consume the people, and as a hammer to shatter the rocks." His ministry extended over forty years. His end was probably murder.

Wheeler Robinson says: "The life of Jeremiah was one of suffering and apparent failure; with perfect truth he compares himself with a lamb that is led to slaughter. But like him of whom Jeremiah is the truest and most impressive Old Testament type, Jeremiah won his victory through defeat. The influence of his life on posterity is a striking example of the power of great ideas, once they have entered the world by the conquest of a human soul. In him as never before religion became individual, spiritual, intimate, warm with the life blood of a loving and sympathetic heart. . . . . He anticipates the time when all Israel shall share his own prophetic consciousness of fellowship with God. To this deep insight into the essence of religion the inner qualities of his character and the outer troubles of his life have both contributed."

O Lord, we want to serve thee, and we desire to serve thee among those whom we love! Thou hast placed us where we are: help us to coöperate with thee in making this place into the kingdom of God! Amen.

Sunday, 2nd. Jeremiah 1. 4-10.

The call which came to Jeremiah was not accompanied with the spectacular. G. A. Smith speaks of Jeremiah and his call as "this projectile of a man, fired upon a hostile world with a force not his own." His call was a personal transaction between himself and God. He saw what was involved, and shrank from it: yet realizing the divine imperative, he consecrated himself to his mission with all its issues.

Jeremiah's mission sprang out of his personal awareness of God. He awoke to the fact that Jehovah was not merely acquainted with him, but chose him because he knew him and because of what he learned concerning him. The prophet realized that the Lord had set him apart for a special task. He did not become a prophet because he wanted to, but because one whose authority was absolute had assigned him a mission and a duty.

Men differ in their response to God's call. One man is filled with a sense of insufficiency, another of inability, another of inexperience. Streane interprets the words, "I cannot speak," as meaning, "I have not the power necessary to win a hearing. For the prophet of those days eloquence, natural or acquired, was as necessary as it is for one who would be a popular preacher or prominent statesman now." The divine assurance gave Jeremiah invincible courage. From this time forward he goes his way, facing obloquy, imprisonment, martyrdom, in utter fidelity to his mission. His words have the eloquence of a man who recognizes himself as commissioned to save his fellows. He speaks with a sense of authority. The power of God is behind him. He is to rebuke, to threaten, to entreat; in the darkest hour he is to know the power of hope.

It is a great commission, and one to be pondered by all heralds of the Lord.

O God, we need thy power if we are to do thy work! Help us to realize that thou art the source of our strength, that thou art the creator of all beautiful things, that thy plans and thy support will enable us to build that which is fair and permanent! Amen.

Monday, 3rd. Jeremiah 1. 11-19.

Streane says: "It is often supposed that the almond tree and the boiling cauldron were seen by the prophet in vision, but it is quite possible that it was an actual almond tree to which Jeremiah's attention was directed. If so, we may see the prophet musing on the moral deadness and neglect which he beheld around him, as illustrated by nature's winter sleep. It is borne in upon him, either at the very time of his call or perhaps subsequently, that in spiritual matters no less surely than in nature this state of things must cease. For him the sight of the tree is more than a coincidence: nature is a parable of God's working. Hence he sees in this harbinger of the spring a sign that the hard frost is about to break and new life to spring from the soil."

The lessons of the almond and the cauldron did not come on the very day of Jeremiah's call. The prophet is brooding over the situation. He sees Judah in the hands of some mighty force or power. The nations are but instruments of judgment. The vision of the almond is the vision of the first of the trees to hear the call of the "Wakener." Spring strikes her and bids her watch the magic process. So Jehovah wakens Judah. There is that in the psychical world which corresponds with the physical awakening of the springtime, and its first challenge is to a sense of responsibility, of justice and judgment.

In the boiling cauldron Jeremiah sees the turmoil among northern nations through the Scythian invasion, and fears that the scalding waters will overflow on Judah. Duhm suggests that the cauldron is Judah itself, that the furnace under the cauldron is open toward the north, and that the nations from the north will kindle and inflame Judah so that sorrow and disaster will overflow upon the people. The fuel in the furnace will then be the false, insincere, idolatrous ideas and practices of the king and the rulers. Heathenism intermingled with the worship of Jehovah is an abomination, and must be denounced fearlessly.

Our Father, we would worship thee in spirit and in truth! Thy spirit calls us to the seriousness of life. Forbid that we should trifle with those holy energies that work within our minds! May we awake from sleep, may we put on the garments of light, may we work while it is day! Amen.

Tuesday, 4th. Jeremiah 2.

The prophet appeals to history. He reminds his people of the friendliness and love which marked the early attitude of Israel for God. True, this friendliness and love were Israel's response to Jehovah's kindness, but they are a memory now. This is not true of the kindness of God: his grace is unchanging. It has persisted through the centuries. It will reveal itself in all its glorious fulness when the nation so relates itself to him that his radiance can be displayed.

When Israel is spoken of as holy, it means not an ethical quality, but a divine claim. Israel belongs to Jehovah as a bride belongs to her husband. The relationship is inviolable. Orelli says, "Whoever attacks this relationship becomes guilty before the Lord and will taste his displeasure: for he attacks God's property, the firstfruit of the nations."

When Israel's conduct is viewed in the light of its past it is seen to be thankless and despicable. The wickedness of the populace is matched by that of the priests and false prophets. These men were nominally offerers of sacrifices and prayers, custodians of the law, shepherds and protectors of the people, those through whom men might know the will of God and be warned of their dangers. These great institutions and functions were now being degraded. Men standing in holy places are utterly indifferent to God's will: they do not consult him, they are time-servers, officials with itching palms.

Jeremiah does not say, In God's name I will plead; he says, I will contend. God is opposed to them, and Jeremiah as God's servant will not compromise with them. The tragedy of the hour is that Israel is like a caravan in the desert seeking water at cisterns which are broken and hold no water. The prophets often refer to Jehovah as a fountain of water. Jeremiah's image is the reverse of this. These base betrayers of a holy cause have led the people to broken cisterns, their parched souls can find no refreshing.

A people so apostate, a people forfeiting its position as a son, a people turning from the spiritual to the sensuous, a people building its faith on falsehoods, invites wrath. What woman will condone a divided hearthstone? What husband will tolerate the open profligacy of his wife? Easy tolerance is not an attribute of love. Purity does not enter into partnership with vice. Judah has forgotten the love of Jehovah. The substitution of the strong arm of an ally like Egypt will not avail in the dark and dreadful hours ahead. Jehovah is against apostates.

O God, we recognize thy claims: we belong to thee by creation, by redemption, by covenant of our fathers, by our personal vows! We grieve over our infidelities.

Teach us to put away every falsehood and to serve thee, and thee alone! Amen.

Wednesday, 5th. Jeremiah 3.

Jeremiah still views Israel's behavior under the simile of marriage. A people making its vows to Jehovah cannot become the spouse either of Egypt or Assyria. It belongs to God alone. To cleave unto another is not a light offence, and easily to be condoned. Men cannot play fast and loose with the holiest of all attachments. They talk warmly and tenderly about God even when they are coquetting with ideas which are utterly alien to God. Jehovah is neither ignorant nor indifferent to man's perfidy. Men are able to do wrong, but not with impunity, and it is this fact which they forget.

Hitherto the prophet has been thinking of the entire nation, but in verse 6 he speaks of the ten tribes, feeling that while they have sinned they have not fallen as far as Judah, and their offence is not as heinous. If there is hope for Judah, there is greater hope for Israel. Judah had seen what had happened to Israel, but it did not deter her from falling into the same condemnation. To sin is bad: to sin with one's eyes open, knowing the penalty which inevitably results, is far worse. If Jehovah had shown such forbearance to Judah he must surely intend mercy toward Israel, and so Jeremiah believes that at last a remnant shall be saved and restored. Israel and Judah shall be reunited, and Jerusalem shall be the capital of the new nation, and indeed of a federation of the world. Before that glorious event Judah must drink of the same bitter cup as Israel. In exile Judah will remember the Lord her God.

The prophet feels the urgency of love. He believes that ere long the people that have been so wondrously blessed will awake to the futility of their base allegiances, and will come back with tears of repentance. When they do they will find Jehovah ready to pardon and restore. Only they must be earnest in repentance! Jehovah will not tolerate the tears of the half-sincere, who simply cry when they are hurt. He demands honest, sincere repentance which repudiates every false worship.

Our Lord and our God, we praise thee for thy patient forbearance, for thy overtures of love! Help us to come to thee with sincere hearts! May our penitence wash away our disloyalty! Help us to become loyal and sincere followers of our Master! Amen.

Thursday, 6th. Jeremiah 4.

Verses 1-4 belong to the prophecy concerning Israel in chapter 3.

Robson says: "Two things may be specially noticed in this prophecy. First, the redemption of the people is to be individual, not national: 'I will take you, one of a village and two of a class, and I will bring you unto Zion.' The second is the setting aside of the ark. In the new kingdom the people were to have pastors who would feed them with knowledge and understanding, and when that was done, 'they shall say no more, The ark of the covenant of the Lord, neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall it be made (or repaired) any more.' These words should be compared with the words of Josiah bidding the Levites put the ark into the house which Solomon had built, and attend to their special work of instructing Israel. It was not till toward the close of his ministry that Jeremiah declared the spiritual counterpart that was to take the place of the material symbol, but thus early in his ministry did he forecast the future: a people without the ark, resting for their faith on instruction in the will of God by devout pastors. After this the ark disappears from Israel. Once again a glimpse of it is obtained in the heavenly temple of the Apocalypse."

Jeremiah now turns to Judah and utters a series of warnings. He sees the terrible onslaught of murderous hordes. He cries to the men in the country to hurry with their families into the city, for the winds of judgment are rushing across the deserts and over the mountains, a sirocco or cyclone of furious speed and violence. The prophet's soul is stirred. He loves his native land, he loves the city of God, he loves the covenant of God, he is one with the people to whom he prophesies. He does not stand aloof as a censor: he shares the sin, the responsibility, the sorrow of the people.

Of verses 23-31 Wheeler Robinson says they most impressively describe the divine visitation of Judah. "The earth becomes like the chaos before creation, under a sky that has lost its lamps. The very mountains have no longer stability. The denizens of the earth and air are gone. The garden land is wilderness. The cities are overthrown."

Almighty God, teach us to be sincere! Thou readest the heart; our disguises are ludicrous in thy holy sight. May we serve thee in truth and uprightness! So grant us to behold light in dark places! Guide us by thy Spirit! Amen.

Friday, 7th. Jeremiah 5.

Scholars think that the preceding chapters may have been written while Jeremiah still lived in Anathoth, but that now he has taken up his residence in the city of Jerusalem, and we have here his first impressions as a dweller in the city. It is one thing to pay an occasional visit and another thing to make your home in a crowded center. Jeremiah's first feeling is one of amazement at the worldliness and selfishness of the people. The prophet is told to try to discover a single righteous man and Jehovah will spare the city. He looks at the

common people as they pass to and fro, but his search is not rewarded. Not even discipline will awaken them to sincerity. He turns to the leaders of the people, those who are educated and enlightened, but they are just as hopeless as stubborn cattle. Sensuality is everywhere. Therefore the enemy approaches. He leaps forward like a lion, or a wolf, or a leopard that goes forth hunting his prey.

Judah has been recalcitrant. Whenever a man of God has arisen to tell her the truth she has replied, "Jehovah does nothing!" and gone her ways. What should hinder the destroyers working their will on a nation of sceptics? The enemy that approaches will take them as a prey. They have served the gods of foreign people in the holy land: they shall now go out and serve these foreign peoples themselves.

What is the nature of the wickedness the young prophet beholds in Jerusalem? The perversity of their worship results in perversity in social life. "The wicked entrap men, their houses are full of ill-gotten gain, they keep the orphan and the needy from their rights." A holy God cannot condone social injustice.

To add to the shameful spectacle, Jeremiah sees that the pastors, preachers, priests of Jerusalem are mere entertainers, not daring to tell the people of their sins or to guide them unto an ethical worship and life. The people like that sort of ministry, but what will be its issue? "Horrible in Jehovah's eyes is the degeneracy of the prophets who ought to teach the truth, and of the priests who follow the suggestions of the prophets, and of the people who are satisfied with all this; what of the issue?" It is a terrible thing when the ministry becomes a time-serving institution. The true pastor is a man apart; one who stands as the ambassador of God.

O God, we would see thy kingdom come in this generation! Put forth thy mighty power, we pray, and make the kingdoms of this world become the kingdom of our God and of his Christ! Help us to exalt thy name in all relationships! In Christ's name. Amen.

Saturday, 8th. Jeremiah 6.

This chapter is a prophecy of imminent judgment and doom. Jerusalem is not strong enough to resist the onrushing hosts of the enemy. There is one last call to repentance, coming alternately from God and his prophet. At last the prophet halts, crying that no one will listen to him and it is more than he can bear to have this vision of judgment shut up within himself. Jehovah then directs him to speak without reserve; seeing that no man will hearken and withdraw from fellowship with sinners, let all share the fellowship of judgment.

The deadly sin that stops men's ears and blinds their eyes is covetousness. Even the priests and prophets do and say the thing that pays, and not the thing that is true. They will utter what they know to be falsehood if it wins them patronage and favor. As Orelli puts it, "Entangled in such self-seeking, they dare not, of course they dare not expose the evils of the community entrusted to them, but are forced to whitewash them and apply superficial remedies. They cry Peace! when there is no peace. This Hebrew word 'shalom,' of course, is not quite equivalent to our word peace: it is more comprehensive, describing properly a state of undisturbed prosperity, and including, therefore, comfort and competence just as much as calm serenity. In prophetic language it applies chiefly to unbroken harmony between God and man, then to the effects of this harmonious relation, peace and safety in outward life. The false prophets in saying Peace, Peace! heal the deep breach, consisting in backsliding from God, superficially; they hush it up. They first of all deny the actual severance between God and his people, the divine wrath that is called forth by the people's enmity to God, and next they consistently question the threatened ruin and confirm the people in their security."

The chapter closes with a revelation of a baffled servant of God. He has grieved over his people, he has declared hope and mercy to any who would hear, he has believed that if he could find a remnant however small the nation might be saved. He has failed to win any response. Every one has turned a deaf ear, and the result is terrible: every one will be rejected of God.

No wonder Jeremiah shrank from his task. It requires divine courage to speak when your words are intended to sift men and reveal their very souls.

Almighty God, teach us the secret of true prosperity! Save us from the delusion that all is well if we are not living in thy fear! Deliver us from the snares of covetousness, and help us to live in harmony with thee and our fellows! For Christ's sake. Amen.

Sunday, 9th. Jeremiah 7.

Imagine the scene! Multitudes are flocking to the Temple, the house of God. They are proud of their church, it is a magnificent pile of buildings. They glory in its appointments, in the beauty of its liturgy, in its wonderful choir. As they approach the Temple they see a young prophet preaching with tremendous earnestness. He challenges their motives. What offering are they bringing to God? He demands social justice: do they render it? He demands moral conduct: have they performed it? He demands worship in spirit and in truth: do they offer it? Security will come from nothing less. "Jehovah will not permit his Temple to become like some cave which shelters robbers, but will destroy it as he destroyed that of Shiloh, and will banish Judah as he banished Ephraim from his land."

The prophet now faces the problem of false worship. Streane says: "The cakes were either shaped or stamped to represent 'the queen of heaven,' probably to be identified not with the moon, but with the planet Venus, the Ishtar of Babylonian worship. The cult was thence derived, and appears to have been introduced in Manasseh's reign. The description points to its prevalence among the poorer classes, who have to collect firewood and do all the work themselves." It is a sad spectacle when the unity of the family expresses itself in disloyalty to God. This worship was a woman's worship; it marks the fall of motherhood. The mother sends the children on their evil mission, she induces the husband and father to kindle the altar fire, she prepares the offering. It is the mother's betrayal of Jehovah.

Jehovah's covenant was not based upon ritualistic service, but upon heart obedience. He has not received it. Instead he has seen his people resorting to degrading and revolting acts. There was never anything more horrible and revolting than the burning of children in the valley of Hinnom. Child-exposure was a fearful outrage, but child-burning was heathenish barbarity that roused Jehovah. Our Master said that it was better for a man that a millstone was hanged about his neck and he were drowned than that Jehovah should see him injuring a little one.

O God, have compassion on our homes! Help mothers to be true to thee and to diffuse a spirit of reverence among their children! Help fathers to guard their homes from the encroachments of base desires! Let little children be trained in the nurture and admonition of the Lord! In Christ's name. Amen.

Monday, 10th. Jeremiah 8.

In the day of oncoming vengeance nothing shall be held sacred. The enemy will rob the tombs, and leave the bodies of the dead, even of kings and nobles, exposed. The sun, moon and stars shall shine on their impotent shame, and shall not rescue, but rather help the work of putrefaction. Jehovah will hold them in derision. They have worshiped what cannot help, and despised him who is holy, just and good. It is a fearful climax to the exposure and denunciation of idolatry in its most hideous form.

The thought which dominates this chapter is the inhumanness of Judah's attitude toward God. The very birds that fly in the heavens have a homing instinct, but the people of God seem devoid of it. In their apprehensiveness as the enemy approaches they do not flee to God; they imagine that if only they can get where other people are they may have safety, whereas they only add to their confusion and their fears. Some day they will awake, and with that intense sympathy which characterizes him Jeremiah listens to their cries to Jehovah, and what the Lord answers them. They will have to learn that Jehovah will not compromise; his help is given in holiness. A people who cherish false gods will be left to find help from their gods. Not until they put away falsehood and turn to Jehovah in humble sincerity will he exert his power on their behalf.

On verse 20 Peake says: "To understand this famous verse we must remember that the harvest and the summer were quite distinct seasons in Palestine. The harvest lasted from April to June; summer was, as the margin says, the ingathering of summer fruits. If the harvest failed the people might still look forward to the fruit, but if the fruit also failed famine stared them in the face. Jeremiah puts the words into the mouth of the people to express the despair to which they will be driven."

O Lord, save us from ourselves! Teach us how to live! Forbid it that in a dark and evil day we should be confused as to where our safety lies! In Christ's name. Amen.

Tuesday, 11th. Jeremiah 9.

The first verse really should go with chapter 8. It shows the servant of God grieving for others. Many men regard the failings of men with detachment, and sometimes with censoriousness, but the true man is distressed by misery however culpable, and understands what it means. Because he felt so deeply, Jeremiah stood as a helper, counselor and intercessor for his people during a ministry extending over 50 years.

In this chapter the prophet trails sin to its lair. It is falsehood. It begins with a lie in a man's soul. He pretends to worship gods which he knows have no existence save in his own lusts. Out of this spurious worship comes a false relationship to his fellows. He exploits those whom he ought to respect. Humanity must be disintegrated when men are confused in their sense of the sanctities of life. A holy God must judge. But verse 7 shows that the object of judgment is purification, and not destruction; mercy meets a monstrous offence.

On verses 10-16 Cheyne says they "continue a description of the sad fate of the sinful land and people. At first the prophet speaks as if he saw it all spread out before him. Then, in the character of a surprized spectator he inquires how this came to pass, and receives the divine answer, that it is the doom of self-willed rebellion." The horror of the misery which impends is described in words that appal us even at this distance. The number of the dead will be such that every woman in Judah will be bereaved and shed the tears of the broken-hearted.

The prophet gives a revelation of the knowledge of God in verses 23, 24. Cheyne

says, "The knowledge of God relates to three leading attributes, the combination of which is very instructive. First, 'lovingkindness.' This is not to be understood in a vague and general sense of the love of God to all mankind; the term has a special connotation with regard to the Israelitish people. God shows lovingkindness to those with whom he is in covenant; hence the combination of lovingkindness and faithfulness, and as here mercy and righteousness. Israel is weak and erring, and needs mercies of all sorts, which Jehovah in his lovingkindness vouchsafes. Next, 'judgment,' or justice. Jehovah is a king, helps the poor and weak to their right, and punishes the wrongdoer. Then 'righteousness,' a similar but wider term. This is the quality which leads its subject to adhere to a fixed rule of conduct. God's rule is his covenant; hence righteousness shows itself in all such acts as tend to the full realizing of the covenant with Israel, including the plan of salvation. It is by no means to be confined to exacting penalties and conferring rewards." Before such a God "outward privileges avail nothing if disassociated from inward moral vitality."

Our Father, we rejoice in thy love; while it reaches to all men it centers in us individually! Help us to appropriate it to ourselves! We rejoice in thy care. Thou watchest over the humble, and guardest them from destruction. Help us by thy Spirit that we may do what is right in thy sight! Amen.

Wednesday, 12th. Jeremiah 10.

The first sixteen verses are difficult, not in themselves, but in the position in this book. The facts are these. The text of Jeremiah in the Hebrew manuscripts from which our translations are made is not always clear. Oftentimes there are striking differences from other versions, as, e.g., the Septuagint. Some scholars think that the sons of the prophets, who themselves were inspired men, collected and edited the writings of Jeremiah, and that some of these verses were the work of one of those editors. This does not mean that the words lack authority, but that they were written at a time when the people of God were in exile and in danger of yielding to the idolatries of those by whom they were surrounded.

There is no more magnificent spectacle in history than the attack on paganism by this little company of prophets belonging to an obscure people in Palestine. Paganism builds itself on fear and superstition. It will not bear the light of reason. It has its fascination for lower minds, but its impotence lies exposed to the light of day. Very vividly do these men contrast the image that is made by an artist and then criticized as being imperfectly or clumsily made, with the Creator of the heavens and earth and all things.

The dynamic of revealed religion lies in its emphasis on the greatness and holiness of the living God. God is real, heathen deities do not exist in fact. God is living, idols are dead stones or logs of wood. God is everlasting, idols crumble in the fingers of those who made them. Before such an One men stand convicted. Their only course is to confess their wrongdoings and submit themselves to him as Lord.

Almighty God, creator of all things, who livest for ever more, help us to worship thee! We have been perverse and foolish, and we confess our faults. Spare us, we beseech thee, and teach us how to walk before thee in humility of heart! In Christ's name. Amen.

Thursday, 13th. Jeremiah 11.

The prophet now becomes a missionary or itinerant preacher. He feels that the people need to know the newly discovered law. By law he probably means the body of instruction which we have in the book of Deuteronomy. He thinks of the law as directions in the way of living. The elders of the people had ratified the covenant made known through Josiah, but the common people needed instruction and enlightenment. When we read "the word of this covenant" we must understand "the words of this ordinance," because a covenant implies reciprocity as between equals, whereas God is not an equal but a superior. Instead of a covenant Jehovah discovers a conspiracy. On verse 9 Cheyne says, "Jehovah is king of Israel; to commit sin is to rebel against him, and to encourage one another is to conspire against God. We need not suppose any open combination against spiritual religion; it is enough if the spirit of the time was directly contrary to it."

What is the result of Jeremiah's mission? He finds that the reformation has spent its force and that Baal worship again outcrops. He comes to his native place, and among his own kinsfolk he finds, as Jesus said, that a prophet is without honor in his own country. He went his way unconscious of any plot to put him to death, and when it developed he committed his way to the Lord and received an answer that Jehovah would deal with those who sought to do his servant harm. Men's thoughts are all apparent to Jehovah as an open book is to the reader.

Almighty Lord, we rejoice in all those who have gone forth as thy heralds, those missionaries of our Christ who seek to reduce the waste places and bring comfort to all who sit in darkness and the shadow of death! Encourage them with thy presence! Make their work prosperous! Amen.

Friday, 14th. Jeremiah 12.

Why do the wicked prosper? The prob-

lem was forced upon Jeremiah by his own experience. His oppressors were opponents of God's cause, and they were in power; he, God's spokesman, was the victim of their malice.

Jeremiah had such confidence in God that he dared to refer his problems to him, rather than evade them. We must not imagine that the man who stands so near to God as to become aware of the divine purpose and the utterer of the eternal word is immune from the doubts and perplexities of ordinary people. Jeremiah could not escape the perplexing consciousness that somehow the evil and perverse were possessed of power. Jehovah replied to his servant that he must possess his soul in patience. Our perplexities are not to be solved like a problem in mathematics: experience is the solvent. Instead of finding opposition less it will become more keen, and the servant of God will find himself chased with a hue and a cry as of wild beasts hunting their prey.

In verse 7 an important truth emerges. The house of God is not the Temple, but the people. The Temple is an institution, a place of resort for those engaged in the high traffic of the soul. The souls of his people are precious to God. It is these souls that are in jeopardy. Because of their attitude towards holiness as evinced in their treatment of God's messenger, they will become a prey to other nations. Under various similes the idea of preciousness is presented, and by contrast we see the tragedy of their destruction. It is in the inevitableness of doom that the prophet will find a solution of his problems. Harvest follows seed sowing. Some day there will be a change. In a foreign land when they work for no profit, the exiled children of God will turn back to him, and when they do become converted Jehovah will restore them, and the prophet's mission and suffering will reap an abundant blessing.

O Lord, in the darkness of life may the light of thy presence comfort and save! If thou art with us the valley of the shadow loses its terrors. Give us the comfort of thy voice! May we walk with thee all our days! Amen.

Saturday, 15th. Jeremiah 13.

This passage probably belongs to the reign of Jehoiachin. The queen-mother could then be Nehushta, a woman who seems to have exercised great power.

In verses 1-7 we have an incident which may have been real, or an experience of the prophet's mind described in symbol. The linen girdle was a priestly garment, and symbolized the people of God. Streane says, "He is not to soften it for greater comfort in wearing, or, with more direct bearing on the spiritual significance of the figure, he is at first to keep it separate from that which was to be the cause of its being marred, and so to symbolize Israel in its earlier independence and in the sunshine of Jehovah's favor." After wearing the apron for some time the prophet is told to hide it in a cleft of a rock. The explanation of the symbol is the rottenness of social life. And this arises out of the stubbornness of those who will not turn back to a pure and spiritual worship.

In verses 12-14 we have another symbol, in phrase and not in action. "The first symbol referred to the people as a whole, the second represents the fate of the individuals of the people. When Jehovah's judgments come into play men will be as bewildered and irrational as though they were dumb. Calamity will find them confused and helpless. They will stagger against one another as though they were intoxicated, and instead of helping and steadying each other will fall together and be broken."

Very earnestly does the prophet plead with his people to repent while there is yet time. If only they will confess their sins and turn in humble obedience to God, they may be delivered. So urgent is the need that Jeremiah pleads with the king and the queen-mother, and then bursts forth into a lament because of the calamities brought about by Jerusalem's sin.

On verse 23 Peake says: "It might seem as if Jeremiah meant that evil-doing was as much men's nature, from which he could not escape, as the color of an Ethiopian's skin. But he is not expressing such a pessimistic view of human nature as that, but simply saying with reference to the Jews that they have grown so habituated to evil that it has become a second nature which it is hopeless for them to try to shake off." And on verse 27 he says, "Jeremiah anticipates an ultimate cleansing of Jerusalem, but with sin so deeply ingrained as the color of an Ethiopian's skin, with a nature so trained to evil, a will so inclined to wrong, it will be no swift process."

Our God, we pray for all those who are in high places, that they may learn to use their power and influence for the guidance and sustaining of those who know not how to behave or where to turn for peace and safety! May noble people do noble things! In Christ's name. Amen.

Sunday, 16th. Jeremiah 14.

The people are fearing a drought which is working such terrible suffering on the people that the prophet can hardly contain himself. Rich and poor people find themselves one in the face of calamity. The heat is insufferable, people pant for breath. Even the wild asses become objects of pity. Jeremiah turns instinctively to God. He pleads with Jehovah to "act gloriously," and reminds him that his very name is a pledge of mercy. Surely the Lord cannot act as a mere stranger and spectator, as one to whom these people do not belong and who does not belong to them. He is

not merely a camper pitching his tent for a night; this is Jehovah's homeland. How can the Lord put the people down as though they were a burden of which he was tired?

Jehovah's reply is that this is not the time for intervention. The calamities of the hour are the result of processes deliberately set going by the people. They courted disaster, and it has come. The prophet should not plead for them. They have come to the place where repentance cannot avert punishment. Heartless formalism and hollow insincerity could not fail to offend Jehovah.

Jeremiah feels that he cannot be silent, though the people have been wicked. Cheyne says on verse 13, "The greater part of the prophetic order had not kept pace with its more spiritual members (Isaiah, Jeremiah, etc.). They still traded on those natural gifts of divination (Micah 3.6) which were, no doubt, where genuine, of divine origin, but which even then needed to be supplemented and controlled by a special impulse from the spirit of holiness. Jeremiah, however, declares on the authority of a revelation that these prophets did not divine by any God-given faculty, but the deceit of their own heart." Peake adds, however, "In spite of the severe judgment passed upon the prophets, it would be an injustice to regard them all as conscious deceivers. No doubt there were such. There were others whose temptation was to utter smooth things, and flatter the prejudices of their hearers. But others were animated by higher motives, such as patriotism, which in Israel had a strongly religious motive in it, or loyalty to the utterances of the great prophets in earlier days. These may well have considered themselves to be genuinely inspired."

O God, teach us how to pray! Make us learn how to carry our brother's burden! Make each day to be marked by some kindly service to those who are in need! Help us to minister to the sick, the sad, the poor! May we work thy works this day! In Christ's name. Amen.

Monday, 17th. Jeremiah 15.

It is interesting to note that Jeremiah thinks of Moses as one of the prophets, and that the line of prophecy has come down uninterruptedly through Samuel. A people who could pervert their ways in spite of such teachers were beyond recovery. They should be driven in consternation among the nations. Let the experience of those whom they have trusted teach them what the mercy of the Lord had failed to teach.

To be a prophet of misery was not a rôle that Jeremiah could endure with lightness. It was a terror to him. Verses 10-21 are among "the most eloquent and pathetic in the book." Cheyne says, "Jeremiah, with the lyric tendency peculiar to him among the prophets, gives vent to his emotion in these impassioned verses. He tells his friends that the resolution to go to Gedaliah may cost him a severe struggle. He longs for rest, and in Babylon he would have more chance for a quiet life than among the turbulent Jews at home. But he has looked up to God for guidance, and however painful to the flesh, God's will must be obeyed. He gives us the substance of the revelation which he has received. The divine counsellor points out that he has already interposed in the most striking manner for Jeremiah, and declares that if he will devote himself to the Jews under Gedaliah a new and fruitful field will be opened to him, in which, however, by divine appointment no harm can happen to him."

In verse 16 Jeremiah describes "his first reception of a divine revelation. Truth is like treasure hid in a field; he alone who seeks it with an unprejudiced mind can find it. But there are some things which no searching of the intellect can find; yet by a special revelation they may be found by God's spokesmen or prophets. This is the train of thought that underlies Jeremiah's expression here. The words or revelations of Jehovah are regarded as having an objective existence in the ideal world of which God is the light, and as descending thence into the consciousness of the prophet."

O God, we rejoice in the messages of those who in former times spoke as they were moved by the Holy Spirit! We thank thee for words of warning, instruction, comfort, which come to guide and guard us as we go along life's way. Help us to hear thy voice and to obey it! Amen.

Tuesday, 18th. Jeremiah 16.

Jeremiah was forbidden to marry because of the hazards involved in his ministry. Peake says, "In this respect he is distinguished from other prophets. Marriage was for Hosea a tragedy through which he learned to comprehend the love of God; for Ezekiel it was a great happiness until the desire of his eyes was taken from him by a sudden stroke, and he was forbidden to mourn her loss. Jeremiah, whose heart was so exquisitely fitted for love, and to whom a home would have been a welcome réfuge from the scorn and cruelty of his fellows, was doomed to a life of loneliness uncheered by wife or children. And yet with deep sympathetic insight into a joy his vocation forbad him to share, the prophet sees in a glad wedding the type of human happiness. He was not of naturally morose temper, nor had his isolation soured him; he looked at the felicity of others with no jaundiced eye, but only with the sad conviction that it would soon utterly cease. He felt this to be one of the penalties of his vocation, that he would have no share in the innocent pleasures of his fellows. He was filled with the divine indignation; it was his mission to

pour it on his people. Hence he was doomed to a brief life; for how with his dark foreboding of their impending doom could he participate in their light-hearted merriment, so soon to be stilled in death?"

The heritage of the Jew ought to have inspired him to new and upward advancement in reverence, obedience, Godlikeness. Instead, the worse sides of life were developed, and generation after generation tended to declension from spiritual and holy living. The only way in which men can grow in goodness is by definiteness of belief. Let them separate themselves unto God, let them view their fellows in their essential nature so as to respect and honor them, and they will grow in goodness. Gratitude ought to inspire their faith. But instead of this the people of God were unwilling to be loyal or obedient. Hence they are left to their fate when the Assyrians swarm upon them, and are taken as an easy prey. Jehovah is against them, and therefore they are without a deliverer. Men cannot trifle with sin. There is no impunity for transgressors; the fruit of their doings will come upon them.

Our Father, save us from the folly that brings destruction! Teach us how to correct our ways, help us to yield ourselves to those influences which develop goodness! Deliver from all that stimulates the evil side of our nature! Let thy peace triumph in our lives! Amen.

Wednesday, 19th. Jeremiah 17.

The sins of Judah are actual. We are prone to think that sin is an element in human nature, but not that actual deed, words and attitudes are sin. Judah's sins were concrete acts. Idolatry was sin, exploitation of the poor was sin. The motive which led to such acts was ingrained. Society was perverse, and that which was precious to Jehovah was being devoted to Asherah, a Canaanitish goddess.

Verses 5-8 should be read alongside the first psalm. It places God and man, flesh and spirit, in antithesis. In the Old Testament flesh is a synonym for weakness. Occasionally there is an additional suggestion of moral weakness. The Pauline antithesis of flesh and spirit involves a much sharper ethical dualism.

Verses 9-13 give us an awakening to the consciousness of personal sin, which becomes more and more acute the deeper a man probes into his soul; an awareness of divine discovery of our sins,—they cannot escape the all-searching light of God's eye; the need of the divine physician who can tell us what we ail and how we can be cured. Man is foolish if he devotes his power to getting riches and ignores his ability to learn how to live. "The fault of the fool is not weakness of reason, but moral and religious insensibility, an invincible lack of sense, or perception, for the claims of either God or man."

The chapter closes with an exhortation to sabbath observance. Men are to take heed to themselves heartily, conscientiously, in their souls. The worship of God, the sanctification of time, the discipline of life, are serious matters and require culture, the formation of habits of thought and behavior.

Peake says that verse 9 is not a general observation on the deceitfulness of man's heart, but a personal confession prompted by a first insight into the dark possibilities he had come to discern within himself. On the surface all was fair; to himself, as well as to others, he seemed whole-hearted in his consecration. But the new light has lit up the subterranean depths of his heart, disclosing a prospect from which he recoils in amazement and dread. If he himself is unaware of the evil forces within his nature, which may at any time be released to his ruin, who is there who can know them all? To this despairing question we have the divine response in verse 10. Jehovah knows all the intricate windings of the heart, and tracks the evil to its remotest lurking place!

Our hearts are deceitful above all things, and desperately wicked: have mercy upon us, O God! Teach us how to live! Guard the citadel of our being, we beseech thee! In Christ's name. Amen.

Thursday, 20th. Jeremiah 18. 1-12.

This is one of the most remarkable passages in the Bible.

Thomson describes an eastern potter at work: "There was the potter sitting at his frame, and turning the wheel with his foot. He had a heap of the prepared clay near him, and a pan of water by his side. Taking a lump in his hands, he placed it on the top of the wheel (which revolves horizontally), and smoothed it into a low cone, like the upper end of a sugar loaf. Then thrusting his thumb into the top of it, he opened a hole down through the center, and this he constantly widened by pressing the edges of the revolving cone between his hands. As it enlarged and became thinner, he gave it whatever shape he pleased with the utmost ease and expedition."

We must not read into Jeremiah what Paul says about the potter. Jeremiah does not say what Paul emphasizes. The apostle thinks that the divine sovereignty is absolute. The point of emphasis with the prophet is this: the potter is engaged in a definite purposeful work. He means to make something out of every lump of clay, but as the prophet watched him working he saw that his prophecies were incapable of fulfilment because of some quality of defect in the clay. It was not adequate to the design and purpose of the potter. The hand of the potter held the clay, the wisdom of the potter guided the operation of making the clay into the best, most beautiful and most useful thing of which its nature was capable. Ultimately he succeeded

in making something out of the clay, though not the thing which he would have made at the first. Israel is the clay of Jehovah's hand. He has been disappointed again and again, but he persists until he sees something good resulting.

Dear Lord, we thank thee for thy thoughts toward us, for that which thou didst plan for our lives! We lament our imperfections which have spoiled our purpose. Make us what thou canst! For Christ's sake. Amen.

Friday, 21st. Jeremiah 18. 13-27.

God has tended Israel with infinite care and patience, but they have broken away from him. The strangeness of their conduct is emphasized in verse 14. The verse seems a little obscure, and scholars have long tried to make its meaning plain. Cornill seems to have suggested the best translation, and the verse may read, "Does the white snow flow away from the rock of Sirion (Sirion is one of the heights of Lebanon), or are the cold-flowing waters of the hills dried up?" The suggestion is that the energies and refreshments which flow from contact with the holy and exalted Lord give perennial verdure and life to all in contact with them, but Israel has turned to lesser heights. The wadies of the Jordan valley may be full for a day or two, a week or two after the rains, but they soon become parched and dry. Israel has preferred a spring freshet to perennial waters of life and joy, so when the sirocco blows she finds herself famished.

Verse 18 reveals a plot against the prophet's life. Peake thinks it means that the enemies of Jeremiah are at no loss to give advice how they may best get him out of the way. As in the case of Jesus, they take counsel together how they may put him to death. It was the function of the priests to give touch or direction in ethical or ritual matters; here the technical word is employed with a ghastly sinister suggestion. The wise were the sages, of whose reflections on life the book of Proverbs gives us a typical, though perhaps favorable example.

Verses 21-23 are so vindictive and so unlike Jeremiah that scholars feel they are the words of his biographer, and not his own words, and I think they are right. Jeremiah was a man imbued with a tender, patient spirit. He was the most like Christ of any Old Testament character. These words are foreign to him, but they would not be foreign to one who knew his greatness and saw the contemptible manner of those who plotted his murder.

Our Father, thy favor is life and thy lovingkindness is better than life! Forgive us for having sought life and power from the lowlands of human thought rather than from the perennial springs of divine knowledge! May we live in thy Spirit! Amen.

Saturday, 22nd. Jeremiah 19.

This scene seems to belong to the early years of Jehoiakim. Adeney says, "That was a strange scene,—the royal family, the nobles, the chief priests, together with the populace of Jerusalem, gathered at the summons of a prophet whose power could not be ignored though his teaching was opposed, in the valley Hinnom, now reeking with the odors of foul crime, and the prophet facing them, alone and fearless, with a common potter's vessel in his hand, while he draws a most awful picture of impending calamity, and sternly charges his audience with the terrible wickedness which is bringing it upon their heads, and brings his discourse to a dramatic climax by breaking the vessel to pieces."

The symbolism of the broken bottle is realistic. If the work of the potter shows patience and purposefulness, when at last something is made,—the best possible,—and that something is used dishonorably, there may and will come a time when the vessel will be shattered to pieces. Thomson says, "The people . . . . have the same custom of breaking a jar when they wish to express their utmost detestation of anyone. They come behind or near him, and smash the jar to atoms, thus imprecating upon him and his a like hopeless ruin."

Returning to the Temple court Jeremiah stood and repeated his prophecy of destruction. It was a daring act, and as we shall see in the next chapter led to his arrest and being placed in the stocks. Jeremiah was the stuff of which martyrs are made. Threats and persecution, imprisonment, exile and death cannot turn him into a moral coward.

O God, we thank thee for those who in former times made known thy word, who uttered it when it pierced the heart! Give us like fidelity! In Christ's name. Amen.

Sunday, 23rd. Jeremiah 20.

Pashur was a deputy chief priest whose office was the preservation of order in the Temple, and who was empowered to arrest any man who seemed to be demented and making himself a prophet, and to place him in the stocks. Such an arrest and punishment was cruel, and Jeremiah suffered keenly both in body and mind. On the morrow, when he was set at liberty, he denounced Pashur, whose name meant terror, and told him that his life would become a terror to himself and others, so that all men would avoid him.

The remainder of the chapter, verses 7-18, reveals "not only the depths of the prophet's soul, but the secrets of the prophet's consciousness. For the psychology of prophecy there is nothing which is so instructive, nothing which displays so vividly the contact between the divine and the human element." In verse 7 we must read "entice" for "deceive." Peake says,

"It is of the utmost importance to observe how overwhelming is the prophet's consciousness that the word is not his own. It is a word that he would gladly leave unsaid, that he might have the peace that he so deeply prized. But there is a compulsion in it from which he cannot escape; to refrain from uttering it brings him an even severer torment. Here, then, rings out clearly the prophet's unfaltering certainty of the real inspiration which is the source of all his message." Jeremiah feels that God is behind all: he is responsible for the word and its effect, he knows what may happen to the messenger, and yet he permits it and overrules it. Jehovah makes a tender, affectionate man utter words of a nature from which he shrinks. Why was he born to such a destiny? A fate seems to follow him. He must speak even if the word brings anguish to his soul.

Our Father, we stand in awe of thee! When thou callest us to testify in thy name thou bestowest high honor, but thy words are true and righteous, and those to whom they are sent do not heed them. Give us courage to be faithful! Amen.

Monday, 24th. Jeremiah 21.

This chapter relates to events in the closing years of Zedekiah's reign, approximately 588 B. C. Babylon is threatening Jerusalem. The king had foolishly rebelled, and now the enemy is at the gates. In time of extremity those who have flouted the prophets of the Lord are most solicitous of their counsel and intercession. Zedekiah needs God, and hopes that Jeremiah may help to win the divine favor and intercession. The prophet's reply is that Jehovah will not intervene. The sin of Judah has brought about the situation, and Jehovah is against them. To resist Nebuchadrezzar means the horror of siege, including an outbreak of pestilence. The only way is to go over to the Chaldeans. It means the loss of every material possession, but it means that their lives may be spared.

In reading verse 8 we must notice that Jeremiah does not think of life as synonymous with prosperity. That was an idea against which he had to struggle as did many other thoughtful men. He is thinking of escape from death. In Deuteronomy 30. 15 life and death, good and evil, are spoken of, but there we have "an ethical and religious interpretation" which Jeremiah scarcely means here. "Had the thought of the two ways been used in its religious sense in which it has become so widely current, Jeremiah would hardly have given it this non-spiritual application."

O Lord, help us so to live that in the dark and perilous times we may know thy presence and sustaining grace! May we always be sure of thee and thy promises! Give us wisdom to avoid the pitfalls of life! Amen.

Tuesday, 25th. Jeremiah 22.

The prophets were inspired to preach social justice. They were sent before kings and statesmen, and uttered God's word simply and directly. Misery came on a land that despised the poor. God was against those who did or permitted such things. Then Jeremiah utters a lament over the ill-fated Jehoahaz or Shallum who reigned for three months and then was exiled to Egypt, there to eke out his days in misery and loneliness. Better by far would have been his lot if he had died on a battlefield in his native land.

Verses 13-19 are uttered against the unspeakable Jehoiakim. Peake says, "The judgment here passed on the king deserves the fullest confidence, and ought not to be regarded as dictated by prejudice or by misconception of his policy. The charge of exacting forced labor, without remuneration, is itself only too credible when brought against an Eastern despot. Had it been used for defensive fortifications or other public purposes there would have been some palliation of his conduct, since he was probably in financial straits on account of the tribute to Egypt. But the buildings were erected simply to gratify the king's luxury and ostentation." We know the miseries of such despotism in early periods of Jewish history. When men use their giant strength against the weak and helpless they are an offence in the earth. Jeremiah tells this king his sin, and reminds him that his father was a king after a different sort, whose object was to succor and protect his people. It was a brave word, bravely spoken.

Teach us, O Lord, for we are beset by error and prejudice! Deliver us from selfishness! Give us hearts of compassion for the poor! May we seek to do justly, love mercy and walk humbly with thee! Amen.

Wednesday, 26th. Jeremiah 23. 1-8.

These words are addressed to those designing and unscrupulous men who are using a weak king as a tool for their wicked and selfish policies. Zedekiah is not named, but he is evidently regarded as culpable. A true ruler is a shepherd; these men were like ravenous wolves. Instead of directing the sheep into safe pasturages and protecting them from things that destroy, they tore them and battened on it. Thereupon were they subject to the censure of God. The Lord knew their true nature, and as the great Over-shepherd he would destroy them and place others in authority who were worthy to rule.

In verses 5-8 we have a Messianic prophecy of great beauty and significance. Jeremiah uses a term "branch" or "shoot" which came to be recognized as an authoritative title for the Messiah. Moreover, he uses a word to describe God which arose out of his criticism of Zedekiah. What Zedekiah ought to have been, Jehovah is.

Peake says, "What Zedekiah's name, received at his accession, set forth as an ideal, would be a realized fact in the time of the Messianic king, and the conception of the Messiah expressed in this passage is such as we should expect from Jeremiah too. He is to be a righteous ruler, dealing wisely and administering even-handed justice. Under his rule Israel and Judah would be reunited, and dwell in security, unmolested by invasion. Such a Messiah would be more congenial to Jeremiah than the victorious hero who crushes his foes into submission or wipes them out of existence, who rules the nations with a rod of iron or slivers them like a potter's vessel."

O Lord, we rejoice in thy Son! We thank thee for the liberty he brings! We praise thee for his influence in the world! We pray for his speedy triumph over the powers of darkness! May his light shine through all the world! Amen.

Thursday 27th. Jeremiah 23. 9-40.

If the sins of kings and rulers are great, how terrible must be the sin of the man who stands as the representative of God, to whom words of life have been committed on behalf of the people, if instead of uttering truth he has deceived the people with lies! If such had instructed the people aright, the land would not have been under a curse. Their unhallowed minds and hands have carried pollution into the very Temple of God. Prophets have been guilty of immorality, of lying and of evildoing. Their infamy is so great they must slip and fall. Evidently they have spoken under a false inspiration, and the words they have uttered came not from the omnipotent Lord.

These false prophets and false priests have stood by the side of the false rulers and coöperated in the undoing of the people. They have practised magic, they have stolen phrases from true prophets and fitted them into their falsehoods, so that men have been led to destruction instead of life. They heaped scorn and derision on Jeremiah, and taunted him with uttering words that were wearisome.

On verses 23, 24 Cornill says, "Is God a being with whom we can be on such easy familiar terms as these prophets fancied? It is not so simple a matter to be a prophet as they think. It is a high dignity to stand in the council of God. It is not accessible to the first comer, but only to the worthiest. God is not the next door neighbor whose door always stands open, but the remote God, the high and holy One who inhabiteth eternity. But just as man cannot force himself on God or elect himself to the prophetic office, so little can he escape his summons if he is God's chosen instrument. No matter how inaccessible his retreat, he cannot elude the all-seeing eye."

Dear Lord, thou hast commissioned us to be thy heralds, to make known thy truth: help us to be faithful! We are so prone to follow other teachers: make us attentive to the voice of thy Spirit! May our testimony at all times be true! Amen.

Friday, 28th. Jeremiah 24.

It is probable that Jeremiah had seen two baskets of figs, and that these stimulated his thought as he reflected on the removal of Jeconiah to Babylon, and led him to remember the vision of summer fruit which had come to Amos. Out of the vision Jeremiah learned the divine purpose. Those who had been taken captive by Nebuchadrezzar would be preserved by God, but Zedekiah and his advisers would be taken into Egypt, and their corruption was so great, their wickedness so terrible, they would be consumed.

Streane says, "The meaning of the vision is given with sufficient clearness in the subsequent verses. Those who had not been carried away in Jehoiakim's captivity (B. C. 597) contrasted themselves favorably with those who had thus been removed. To them the Lord here says that the real contrast is exactly the reverse. Of the good and evil figs, the latter represent such as have failed to draw any improvement from the fate which has overtaken their brethren, while those who have been carried off to Babylon shall yet be the subjects of God's love and grace. Both the baskets contain fruit that had been gathered, and whose ripening time was therefore over, but here their likeness ceased. So both classes of the people had had their period of probation, but with results that on the whole differed essentially."

This is a solemn truth. If the people of God will not learn the lessons of the past, a lengthened probation implies a more desperate condition and more hopeless doom.

Our Father, thou hast been very patient and forbearing toward us! As we are spared to see this day, may we learn to reform our ways and live according to our purpose! Amen.

Saturday, 29th. Jeremiah 25.

In this chapter we go back from the reign of Zedekiah to that of Jehoiakim. Peake says, "The fourth year of that monarch, to which the oracle is assigned, was a critical year not merely for the prophet and for Judah, but for universal history. In it Jeremiah received his commission to collect all his prophecies, that the people might have an opportunity of escaping by amendment of life from the evil which Jehovah purposed against them. In this year the battle of Carchemish took place, in which the defeat of Egypt by Nebuchadrezzar settled the contest between Egypt and Babylon for the rule of western Asia in favor of the latter. This year was therefore critical not only for the Jews, since it transferred them from the short lived suzerainty of Pharaoh to that

of Nebuchadrezzar, but for other peoples as well. It was fitting, therefore, that Jeremiah should at such a time gather up his teaching for one great cumulative appeal, and we might anticipate that he would, as a prophet set over the nations, embrace them also in his survey of the situation created by this decisive turn in the fortunes of the world. Such an anticipation seems to be justified by the present chapter, in which the prophet not only appeals to his long continued warnings to Judah and predicts the vengeance of God upon it, but includes many peoples in his vision of judgment."

For twenty-three years Jeremiah has been warning, reproving, exhorting his people, though apparently in vain. He has reiterated his message, "Return to Jehovah, reform your ways, and nothing shall dispossess you of this land! It was Jehovah's gift, and he will guard it." This message had not been heeded, and so as the years have passed he has seen the tragedy drawing nearer. Now events are happening which mark the beginning of the end. Nebuchadrezzar is evidently God's instrument of vengeance, not only on Judah but surrounding nations as well. What a time it is! Laughter will turn to sorrow, and the founding of new homes into desolation. For seventy years this stiff-necked people must bear the yoke in a foreign land.

In the vision of the wine cup we have "not a mere allegory, but a psychic experience in which Jeremiah really seems to himself to be forcing the goblet upon the nations which he enumerates." It is a fearful thing to despise the counsels of the Most High!

Our Father, we would learn to heed thy commandments! Help us to hide thy word in our hearts, so that we may not sin against thee! Teach us in all the events of life to see the pathway in which thou wouldst have us walk! Amen.

Sunday, 30. Jeremiah 26.

Streane says: "This chapter as a whole gives us a rapid sketch of the circumstances under which Jeremiah had uttered the prophecies that went before. The more definite he had become in his warnings, the more he excited the wrath of the false prophets and of those who sided with them; and now that he had explicitly announced a seventy years' captivity, their indignation boiled over, and they sought to compass his death. From the contents of this chapter, then, we can realize better under what conditions and with what courage the prophet continued his forecasting of definite calamity in the chapter which follows. The beginning will naturally denote some date earlier than the fourth year of Jehoiakim's reign, when the crisis came about, and Jeremiah was no longer listened to or tolerated."

We come, then, to the point when the brave servant of God faces the inevitable consequence of his mission. The false prophets are his open enemies. They are the allies of corrupt rulers and unscrupulous priests, and they have determined that the only way to get rid of Jeremiah is to put him to death. The brave man replies, "Beware what you do unto me! I am the servant of the Most High. In resisting me you fight against God." The reply appeals to the princes. As it was in the later days when Martin Luther was in jeopardy, brave-hearted nobles had enough sense of the true worth of an honest servant of God that they stood between him and his enemies, so Jeremiah found noblemen who carried the people with them and defeated the decision of the false prophets and unrighteous priests. But the danger was not over.

The story of Jeremiah and Uriah is thrilling. Uriah lacked moral courage and fled, Jeremiah uttered God's word and stood his ground.

O Lord, give us true knowledge of thyself and of thy will! Make us strong to do thy will! Deliver us from moral cowardice! May we be true to thee and thy cause just where we are! Amen.

Monday, 31st. Jeremiah 27.

There were many politicians in Judah who refused to recognize the power of Babylon. They were persuaded that Egypt was strong enough to resist and overthrow her. Jeremiah knew better, and urged and entreated that his people would recognize and live at peace with Babylon. It was in vain. The situation was so desperate that the prophet sent symbols of warning to the confederates of Judah as well as entreated Zedekiah himself. Submission to Babylon was the only way. Turning from the king, Jeremiah entreats the priests for the sake of the Temple to turn to Babylon rather than to Egypt. Jehovah had given promises concerning those who had been taken captive and those who submitted. The entreaty was in vain.

Jeremiah's faith in God was not faith in a local deity, but in one who was the creator of the universe and had the right and power to dispose of men as he would. His outstretched arm was revealed in mighty acts of deliverance and of chastisement. He exalted and he brought low as he chose. Rulers should not trust the optimistic prognostications of time-servers and flatterers, but seek to know the will of God and to be governed by it. True religion is not local, it applies to all men in all conditions of life.

Almighty God, Lord of all nations, we worship thee! We thank thee for him whom thou didst send to unite the people and break down the barriers of nation, race, sect and class! Help us to do him homage! Extend his kingdom in the earth! Amen.